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MACKENZIE VALLEY PIPELINE INQUIRY

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IN THE MATTER OF AN APPLICATION BY CANADIAN ARTIC  
GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT  
BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON  
TERRITORY AND THE NORTHWEST TERRITORIES FOR THE  
PURPOSE OF THE PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND  
ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,  
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE  
PROPOSED PIPELINE.

(Before the Honourable Mr. Justice Berger, Commissioner)

Fort Good Hope,  
N.W.T.

August 7th, 1975

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PROCEEDINGS AT COMMUNITY HEARINGS

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Volume 20

CANADIAN ARCTIC  
GAS STUDY LTD.  
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APPEARANCES:

Prof. Michael Jackson, for Mackenzie Valley  
Mr. Ian Scott, Pipeline Inquiry  
Mr. Ian Roland,  
Mr. Darryl Carter, for Canadian Arctic  
Gas Pipeline Limited  
Mr. Glen Bell, for Northwest Territories  
Indian Brotherhood and  
Metis Association of  
the Northwest Territories  
Mr. R. Blair, for Foothills Pipelines  
Mr. John Elwood, Ltd.

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INDEX OF WITNESSES

		Page No.
1		
2		
3	DOUG ROWE	1910
4	MARTHA WILSON	1915
5	CHARLIE GULLY	1917
6	NOEL KAKFWI	1920
7	GREGORY SHAE	1927
8	GRANT SCOTT	1929
9	GEORGE BARNABY	1931
10	ALPHOCINE McNEELY	1935
11	MARY ROSE DRYBONE	1939
12	GEORGINA TOBAC	1948
13	PETER MOUNTAIN SR.	1953
14	JOHN T'SELEIE	1957
15	ADDY TOBAC	1963
16	MICHEL GRANDJAMBE	1990
17	JOE BONIFACE	1996
18	THERESA PIERROT	1998
19	AGNES EDGI	2003
20	BILLY SHAE	2006
21	JOHNNY TURO	2010
22	FRANK PIERROT	2011
23	GENE RABISCA	2012
24	WINSTON McNEELY	2015
25	FLORENCE BARNABY	2016
26	LYNDA PIERROT	2020
27	FRED KELLY	2023
28	MARY WILSON	2025
29	EDWARD KAKFWI	2028
30	GENE OUDZI	2029
	JONAS GRANDJAMBE	2032





	<u>INDEX OF WITNESSES (cont.)</u>	<u>Page No.</u>
1		
2		
3	JOANNE CHARNEY	2033
4	EDDIE COOK	2035
5	MAURICE COTCHILLY	2039
6	JUDY MOYNIHAN	2041
7	BEVERLY EDGI	2044
8	WILMA KELLY	2046
9	BENOIT ERUTSE	2047
10	TOMMY KAKFWI	2048
11	JAMES CAESER	2054
12	MARTINA COTCHILLY	2055
13	JEANNIE SHAE	2057
14	ALFRED RABISCA	2058
15	FRED RABISCA	2064
16	JOHN T'SELEIE	2069
17	GEORGE BARNABY	2071
18	CHIEF T'SELEIE	2072
19		
20		
21		
22		
23		
24		
25		
26		
27		
28		
29		
30		





	<u>INDEX OF EXHIBITS</u>	<u>Page No.</u>
1		
2		
3		
4	C-133 Remarks by Mr. Blair	1910
5	C-134 Map Showing Proposed Wharf and	
6	Stockpile Sites	1914
7	C-135 Submission by Grant Scott	1931
8	C-136 Submission by Mary Rose Drybone	1948
9	C-137 Land Use Map, Fort Good Hope Area	1962
10	C-138 Photographs of Fort Good Hope and	
11	Diagrams	1990
12	C-139 Submission by Michel Grandjambe	1996
13	C-140 Submission by Theresa Pierrot	2003
14	C-141 Submission by Charlie Edgi	2004
15	C-142 Submission by Mrs. Agnes Edgi	2006
16	C-143 Submission by Mr. Billy Shae	2009
17	C-144 Submission by Johnny Turo	2011
18	C-145 Submission by Mr. Frank Pierrot	2012
19	C-146 Submission by Mr. Gene Rabisca	2014
20	C-147 Submission by Florence Barnaby	2020
21	C-148 Submission by Miss Lynda Pierrot	2023
22	C-149 Submission by Fred Kelly	2025
23	C-150 Submission by Mrs. Mary Wilson	2028
24	C-131A Submission by Jonas Grandjambe	2033
25	C-151 Submission by Joanne Charney	2034
26	C-152 Submission by Maurice Cotchilly	2014
27	C-153 Submission by Judy Moynihan	2043
28	C-154 Submission by Miss Beverly Edgi	2046
29	C-155 Submission by Wilma Kelly	2047
30	C-156 Submission by Mr. Benoit Erutse	2048



	<u>INDEX OF EXHIBITS (cont.)</u>	<u>Page No.</u>
1		
2		
3		
4	C-157 Submission by Mr. Tommy Kakfwi	2053
5	C-116A Submission by Mr. James Caeser	2055
6	C-158 Submission by Martina Cotchilly	2057
7	C-159 Submission by Jeannie Shae	2057
8		
9		
10		
11		
12		
13		
14		
15		
16		
17		
18		
19		
20		
21		
22		
23		
24		
25		
26		
27		
28		
29		
30		





Fort Good Hope, N.W.T.

August 7, 1975

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE CHAIRMAN: Well, ladies and gentlemen, I am going to call our hearing to order this afternoon now. Mr. Blair, of Foothills Pipeline Limited wanted to make a further statement, so I will call on Mr. Blair first this afternoon. Mr. Blair?

MARY WILSON, interpreter:

MR. BLAIR: Mr. Berger, there is one other thing we wish to say before the Inquiry leaves Good Hope. I have now asked John Ellwood to tell the Foothills Survey teams to hold up anymore surveying or testing on the route on the map which comes so close to Good Hope. We want to look at other places for this part of the route and for the wharves.

This means we will hold up using that land use permit, for soil sampling at the Hare Indian River, spoken of yesterday. And we will be ready to discuss with the council the places for a pipeline and river crossing and wharves, which would bother the people here less if a natural gas pipeline is needed in the future. That may take time, but it will take the National Energy Board and the Government much time to consider when any pipeline is needed anyhow.

When the Chief called me General Custer on Tuesday, I looked at the map to see if I could go at least a hundred miles around him, but out there is Great Bear Lake. But I do think that we did not realize that it was so bad for this route to come so close to this community and we will work to change that survey and hope to make it better.





(REMARKS BY MR. BLAIR MARKED EXHIBIT C-133)

1 THE COMMISSIONER: Thank you  
2 very much, Mr. Blair. I think Mr. Carter, we'll ask  
3 you now, with Mr. Rowe's assistance to present the  
4 map that shows the settlement and the locations of the  
5 Arctic Gas Drill sites approved under the Land Use  
6 permit that the Commissioner of the Northwest Territories  
7 granted last week.

8 MR. CARTER: Mr. Rowe has that  
9 sir. And we will give that evidence now and we will  
10 produce the map.

11 THE COMMISSIONER: Fine. I  
12 was going to ask Mr. Rowe to present this. Maybe he  
13 might sit there so the Chief and the Counsellors could  
14 see the map. Go ahead.

15 DOUGLAS ROWE, resumed.

16 MR. ROWE: The sites which  
17 Northern Engineering had applied for permit to drill  
18 to do their research work for Arctic Gas were submitted  
19 as an exhibit yesterday. And the points I make today  
20 will be in clarification of that exhibit.

21 Northern Engineering had  
22 applied for two sites to do some test drilling to deter-  
23 mine if the land would be suitable for a wharf site  
24 and a stockpile area. These sites would be of approx-  
25 imately 25 to 30 acres in size. And would also include  
26 the camp facilities for the dock workers and the stock-  
27 pile workers, as well as the construction workers.

28 The first site which was applied  
29 for, was very close to the village of Fort Good Hope.  
30 It was just north of the edge of the village where the  
people are living now. The reason that this site was



1 applied for originally was because it was thought at  
2 that time that the village might benefit from the use  
3 of the wharf after the construction had been completed.

4 We were advised by our advisors  
5 at that time that this was the case; that the village  
6 would--could use this site. Subsequent to that, and  
7 after the discussion yesterday, we talked with Northern  
8 Engineering and they suggested that they would prefer  
9 a site which was quite a bit removed from the village,  
10 down by the mouth of the Hare Indian River.

11 THE COMMISSIONER: Why don't  
12 you just carry on and complete your statement and  
13 showing the Chief and the other members of the Counsel  
14 the map. And then we might ask the Chief to summarize  
15 in Slavey what you've said. It's quite complicated.

16 MARY WILSON: That would be  
17 better.

18 THE COMMISSIONER: Is that all  
19 right with you, Mrs. Wilson?

20 MR. ROWE: So, as it stands  
21 now, the permit which was applied for immediately beside  
22 the village, which I have indicated as site number 4  
23 on this map, was denied by the Commissioner. He thought  
24 that by the letter from the Commissioner--Commissioner  
25 Hodgson, in that he said that there are other plans for  
26 this site, right beside the village.

27 So he suggested that Arctic  
28 Gas drill site number 3 which is about 2,000 feet further  
29 north of the village.

30 THE COMMISSIONER: That's along





1 the river?

2 MR. ROWE: Right along the  
3 river, along the bank of the river.

4 THE COMMISSIONER: And that's  
5 to the wharf?

6 MR. ROWE: Yes, the wharf and  
7 the stockpile site as well. We would prefer not to do  
8 that because that site isn't of particular interest.  
9 We did receive permission from Commissioner Hodgson to  
10 drill Site number 2, which was roughly halfway from  
11 the mouth of the river to the village.

12 THE COMMISSIONER: That's half-  
13 way between the village and the Hare Indian River?

14 MR. ROWE: That is correct,  
15 yes. Approximately.

16 THE COMMISSIONER: That is  
17 where you would prefer, you say, to conduct the drill  
18 tests to see if you could build the wharf and the stock-  
19 pile site there?

20 MR. ROWE: No, that is the one  
21 that was--permission was granted for. The most preferable  
22 site would be right at the mouth of the river. And  
23 in this location, there is some seismic equipment stored  
24 at the moment. Right on that plateau that is up  
25 just above the river, there's a bunch of equipment stored  
26 there.

27 That is the site that Northern  
28 Engineering would prefer to drill. And that they are  
29 going to be making an amendment to their initial appli-  
30 cation to suggest that they do not drill site 3 and





1 that they move site 2 down to the mouth of the river.

2 So--

3 THE COMMISSIONER: All right,  
4 so looking at this map, site 1, which is at the mouth  
5 of the Hare Indian River is where you want to drill for  
6 the wharf and the stockpile site. Site 2, which is  
7 halfway between the river and Fort Good Hope is where  
8 the Commissioner has given you permission to drill?

9 MR. ROWE: That's correct.

10 THE COMMISSIONER: And site 3  
11 you don't want. And Site 4, he won't let you have?

12 MR. ROWE: Yes, Site 4 was  
13 denied, but he suggested that we drill Site 3. That was  
14 his suggestion, to move up 2,000 feet and we would prefer  
15 not to drill that. Because it isn't particularly suitable.

16 THE COMMISSIONER: Do you want--  
17 have you followed that, Chief and members of the council.

18 Could you tell us the acreage  
19 which would be occupied by the stockpile sites?

20 MR. ROWE: Somewhere--the stock-  
21 pile site itself would be about 25 acres. The associated  
22 camp, 10 acres. So that the total land requirement  
23 would be 35 acres, roughly.

24 THE COMMISSIONER: How much is  
25 that in feet?

26 MR. ROWE: It would be roughly  
27 a quarter of a mile by a quarter of a mile, I suppose.  
28 That--roughly in that, say about, 2,000 feet by 2,000  
29 feet.

30 THE COMMISSIONER: Do you want



1 to add anything, Mr. Rowe, to--is anything on your paper  
2 that you want to add?

3 MR. ROWE: I could perhaps  
4 describe briefly the manner that this work would be  
5 done.

6 THE COMMISSIONER: Go ahead.

7 MR. ROWE: The equipment which  
8 would be doing this work is mounted on a barge and the  
9 whole unit is self-contained. The living quarters, the  
10 fuel storage, the drilling equipment, helicopters, all  
11 mounted on a barge. And the crews would be living right  
12 on the barge and would have absolutely no interaction  
13 with the town or any of the surrounding area, except to  
14 go ashore to do their survey work and their drilling  
15 programs.

16 THE COMMISSIONER: Chief, do  
17 you want to translate for the people what Mr. Rowe has  
18 said? Mr. Rowe, would you leave your map behind and  
19 the map/<sup>that</sup> has the four sites on it, will be marked as an  
20 exhibit. And Miss Hutchinson as soon as we get to  
21 Whitehorse, we will photostat that and send a copy along  
22 to Chief T'Seleie and Mr. Louison.

23 (WITNESS ASIDE)

24 (MAP SHOWING PROPOSED WHARF AND STOCKPILE SITES MARKED  
25 EXHIBIT NUMBER C-134)

26 THE COMMISSIONER: Mr. Bell  
27 here you are. Would you like to present your evidence  
28 about your maps now?

29 MR. BELL: I'm just waiting  
30 for my witnesses.





1 THE COMMISSIONER: Oh, I  
2 see. While we are waiting for Mr. -- are you all  
3 set?

4 MR. BELL: No, I am not.

5  
6 THE COMMISSIONER: Oh, all right,  
7 we'll carry on. Any other people then who wish to  
8 give evidence, there was a lady sitting there, I am  
9 sorry, I should invite you back, ma'am.

10 MARTHA BOUCAN, sworn.

11 MARY WILSON, interpreter:  
THE INTERPRETER: This is

12 Martha Boucan. She is not going to take too much time  
13 because some other people might want to talk too.  
14 She said if it's so easy for the white people to  
15 come around and do all that kind of work around  
16 here, around us, how come, she says, not one can  
17 easily bring us a stick of wood or a pail of water  
18 after doing all what they want on our land, around  
19 us here.

20 Shesays that the time when  
21 she was younger, she says, wherever we travelled to  
22 hunt and trap, she said, we didn't follow the cat  
23 roads and all that, she says, because there was  
24 no cat roads and anything like that, she says. We  
25 made our own roads, and she says we travelled on  
26 that.

27 Wherever there was fish lakes  
28 our husbands used to have nets on those lakes to  
29 fish for us, and if there was no fish lake to set  
30 a net on, she said, they didn't sit around, they



1 went out hunting or snaring rabbits so that they would  
2 have food for their families. She said that was not  
3 living in a house, she said, we lived in tents most  
4 of the time when we go around travelling, hunting  
5 and trapping.

6 She said she had three boys  
7 and her old man, each made his own snowshoes, not  
8 one of them said he didn't know how to make it. They  
9 each made their own.

10 She said we never used to  
11 see any other kind of roads than our own, but now,  
12 she say, you see cat trails every where you go, she  
13 says you see nothing but roads here and there.

14 She said she can't help think  
15 but how could the wild animals not be disturbed with  
16 all the equipments and everything that is making  
17 those roads?

18 She said, we native people,  
19 we all know one another all the way up Franklin,  
20 Fort Norman and around there. She say we are just  
21 like one big family. She say we all live the same  
22 way and she says we want to continue to stay that  
23 way, that's why, she said, we are so against the  
24 pipeline coming through because we know that it is  
25 going to disturb us some way.

26 When I talk about being out  
27 in the bush, hunting and trapping, she said, I meant  
28 that. We used to travel by dog team everywhere we  
29 went, it used to be by dog team only.

30 When we lived in the bush like





M. Boucan  
C. Gully

1 that, she say, we used to go all the way up to the  
2 mountains to get meat and she says, we used to  
3 dry all our meat and then when it is time to head  
4 back, we used to relay stuff with the dog teams to  
5 come out of the mountains, at the time her boys  
6 and the old man was alive, she says, that's the  
7 way we used to live.

8 She said the time is so dif-  
9 ferent now from the time that I am talking about.  
10 Even the young people are not the same any more.

11 She said she's not only  
12 worried about herself, she says she is worried, she's  
13 got a lot of grandchildren who she worries about,  
14 that's why her too, she says, she don't want to think  
15 about the pipeline coming through this way.

16 She said not only the pipeline,  
17 since the liquor was opened to the Native, she said,  
18 a lot of my relatives died on account of liquor, she  
19 said, I'll never forget that.

20 She says that is all that  
21 she has to say.

22 THE COMMISSIONER: Thank you  
23 very much.

24 (WITNESS ASIDE)

25 CHARLIE GULLY, sworn.

26 THE INTERPRETER: He says  
27 he's got a cold and on top of that he is kind of  
28 nervous, but he has got a lot of children so he  
29 wants to say something.

30 He says we are all sitting here



1 in this room, he says we're all people, we are all  
2 human beings, but he say in another way we are  
3 different from the white because of the way we live  
4 our lives.

5 And the way we're different  
6 is that the white people, they live on just about  
7 everything they raise, like the farmers that have  
8 their cattle, that's what they use for food. They  
9 sell them and that's what the whitemen use for food,  
10 and for vegetables and everything like that, I guess,  
11 but us Natives, he says, we're different, and we  
12 don't grow anything for our food, he says, we go  
13 out in the bush and he says, that is where we get  
14 our food from.

15 He says that's why we talk  
16 so strongly about our land, because we depend so much  
17 on it. He says, our parents are gone now, our grand-  
18 parents, but we still live on the same land  
19 that they did, so it is just like they are still  
20 living with us.

21 You look around and you  
22 see all the Native people in here and the ones that  
23 died, we all were born around here and we all  
24 grew up from the food that came off our land, he says  
25 that's what our parents fed us, the food off the  
26 land.

27 He said he was born in 1926.  
28 And his father died in the year of 1947, but he  
29 says that the land is still here and he still could  
30 use it the way his father taught him to, so to me





1 he said, it is like my father is still alive with  
2 me.

3 Before, he said, my father  
4 made sure he taught me everything when I was growing  
5 up, he says. He taught me how to make my own  
6 snowshoes, how to go out and set a net in the  
7 summer, in the winter, how to set a trap, how to  
8 snare rabbits, everything that you have to do to  
9 make a living on the land, he said, my father made  
10 sure that I learned that before he died. And he  
11 said now, he said, I am a married man with ten  
12 children, he said, I tried to raise them up the  
13 same way, tried to feed them off the land like  
14 my dad did for me.

15 Ten children, he said, you  
16 look at them now, I don't think you see one that  
17 looks like it is starving.

18 He said, maybe if they put  
19 the pipeline, they lay the pipeline, he say maybe  
20 the gas might not spoil the pipe itself, the metal,  
21 whatever kind that they use, but he say that the  
22 water will, because he said, if you throw a can  
23 or something and leave it in the water all the  
24 time and keep it wet, he said, it will rust and  
25 there will be a hole in it, maybe in ten years  
26 . time or before that.

27 He said that lake he mentioned,  
28 him and another guy found an axe in the water, in that  
29 lake, and he said the axe is made of solid iron. He  
30 said, even that, he said that iron had holes in it



C. Gully  
N. Kakfwi

1 from the rust from the water.

2 He said that he could say  
3 more but he is not feeling too well, he says he  
4 has got a cold, his throat is sore, so that  
5 is all he'll say.

6 THE COMMISSIONER: Well, thank  
7 you, sir, I appreciate your coming forward even  
8 though you weren't feeling well.

9 (WITNESS ASIDE)

10 NOEL KAKFWI, sworn.

11 MR. KAKFWI: Mr. Berger, and all the  
12 delegates, I'd like to put out a few words of what I  
13 have seen since I was a kid and up until today,  
14 but I can't very well go through everything because  
15 if I go through everything, it is 62 years and that  
16 is a mighty long time to remember all of those things,  
17 but the main things I want to say, the main things  
18 that I seen and what is happening, and I am going  
19 to try and make it as short as I can.

20 I had my brother here talking  
21 a couple days ago about my dad. He is 97 now and  
22 he used to make his living out of the country. He  
23 is still alive. I guess he used mostly the country  
24 food. He has still got all his teeth yet. At 97  
25 his eyes are still good. He is pretty weak now, but  
26 he is still doing good for the age.

27 I remember back when I was about  
28 four years ago we used to leave this town here early  
29 in June.

30 THE COMMISSIONER: Did you say





1 four years ago?

2 A When I was four years  
3 old.

4 THE COMMISSIONER: Yes, yes,  
5 yes, thank you.

6 MR. KAKFWI: You see I am 60  
7 years myself. I'm sorry--- I am Noel Kakfwi from  
8 Fort Good Hope.

9 We'd leave here early in  
10 June and my dad, he used to have about five dogs,  
11 that we used to pack our stuff with, he used to  
12 have a kind of a saddles on them to bring their  
13 supplies. If you go about 180 miles cross country,  
14 it takes about two months anyway, roughly. What  
15 we survived on was the games from the country, either  
16 rabbit, fish or caribou, ducks in the summer, any  
17 wild berries when the summer was on. There used  
18 to be four months work, my dad used to work out four  
19 months from June until the last part of November,  
20 without a piece of bun or a spoon of sugar in our  
21 tea and we still enjoyed it. They enjoyed it, they  
22 didn't have no stove, nothing, we had outside fire,  
23 camp in the summer. In the fall when it got cold  
24 he built a little igloo with a little open fire  
25 right in the centre, but it was lovely days. How  
26 beautiful was the country.

27 Now we just can't tell what's  
28 going to happen. These things could be carried out  
29 yet. After that I went, my dad start to move into  
30 town and I grew up a little bigger, sent me to school,



1 and then I stayed three years in school. I didn't  
2 care too much for it.

3 I came back and started to  
4 see what's happening. My dad went, put out a big  
5 store down about 80 miles from here. I only  
6 had three years education, it wasn't much, but I  
7 went and done the work just the same. Those days  
8 the white peoples were coming in the north. Fur  
9 price was good and we traded every whiteman that  
10 came in this north here, whoever came into our  
11 camp with the best of what we had. But just feel  
12 now, I was kind of shaky all day yesterday just  
13 hearing what's going to happen after doing all our  
14 best to greet the men when they come in the north,  
15 come into our camp. Those fellows made enough  
16 money in trapping, what they did, they went south.  
17 Never think of us back here. Their little cabins  
18 are all falling today. It's just like that big  
19 doo in Dawson City when that big gold rush. They  
20 went their for the gold, to make their money,  
21 shooting each other, gambling, drinking, selling  
22 booze to the Native peoples, when they made the  
23 money they went back south, left the peoples here,  
24 and the town is just like a ghost town, which, if  
25 those people didn't come north like this, this could  
26 have been still used.

27 This makes us feel what's going  
28 to happen when the pipeline comes through. Who is  
29 going to get the value from it? I don't think any  
30 of the people from the north will get that.



1 I went to Prince Edward Island  
2 this spring and I was flying in the air. The land  
3 out there most the time when you can see through the  
4 clouds, look like that checker on the floor there,  
5 it looks to me like a checker, there ain't a darn place where  
6 a little rabbit can live or a chicken can lay their  
7 eggs, where can a caribou feed?

8 I was thinking, no wonder  
9 they're trying to open up the pipeline. They haven't  
10 got a place to get anything, only work, but I don't  
11 think that they have got so much work.

12 Coming back in Toronto I stopped  
13 over night. They claim there is about 2 million  
14 people there. I suppose all those people need  
15 work to eat and I understood that they are getting  
16 a lot of these Chinese from overseas in Toronto.  
17 No wonder they're trying to open the north and get  
18 this pipeline going. They're going to rush those  
19 people in the north, get them to do the work on the  
20 pipeline.

21 Not in my time, but in about  
22 -- oh, well, say, give them a good stretch, about  
23 30 years from now, we'll see a lot of these little  
24 young generation with their little eyes like these,  
25 little Chinese eyes half closed. I am sorry to  
26 say this, it is not their fault, but we will see lots  
27 of it. It won't be in my time, but if they open  
28 up this pipeline --

29 In Yellowknife last week I  
30 spent about eight days there. Out of curiosity I went





1 into the offices and I was exploring the buildings  
2 and different places. All I seen was those white  
3 peoples with the brown hair, white collar, neckties,  
4 sitting on the desk, and I looked around if I could  
5 see one Native fellow, one Dene. Nothing doing.

6 There must be pretty  
7 close to a couple of a hundred people that been  
8 educated, as much educated as those fellas.  
9 This is just what is going to happen when the  
10 pipeline opens. Do you think we will be given a  
11 chance? No way.

12 Those fellas, hired by the  
13 government there, they'd be travelling around, even  
14 to a toilet right across the street there--  
15 they got their own truck, and my poor peoples, I  
16 mean, some of them are hired, but they walk, or  
17 else you pay few dollars to a taxi to get a lift.

18 This is just exactly what  
19 is going to happen. This is why I heard my people  
20 say, even little teenagers came down, sit down here  
21 and want no pipeline.

22 They're given more chance  
23 than us poor peoples in the north. For instance  
24 I've got something down here a couple of years  
25 ago, there was the superintendent of the -- Mackenzie  
26 anyway --

27 THE COMMISSIONER: The  
28 what --

29 A He was the game  
30 superintendent of the Mackenzie District.



1 THE COMMISSIONER: Oh, yes,  
2 yes.

3 A Well, this fellow here,  
4 somebody went and report him or something and the  
5 way this story goes, he claims he was shooting a  
6 sheep from quite a distance, I don't know if it  
7 was bush or rocks, but that fellow claimed that  
8 he went and took a shot at a sheep, shot one sheep  
9 and the bullet went and hit the rock and then  
10 went out from there and shot another one with it.

11 Do you fellows here sitting  
12 down here in this room here, do you believe that?  
13 I don't think it has ever happened, but he got  
14 fired. The next day he got another job, our Com-  
15 missioner he went and gave him another job the  
16 next day. Do you think that they'll do that with  
17 us? No way.

18 If a native is fired he  
19 is fired. There is nobody that's going to back  
20 us up and say this fellow needs a job, even it  
21 was done, they'll never give us a job again.  
22 This is just exactly what is going to happen when  
23 the pipeline comes through. They'll be sending  
24 peoples from all over, even from Europe, the way  
25 they're doing, bringing peoples into Toronto. They'll be  
26 bringing them here and what are the people going  
27 to be here doing? We're going to lose our rights.

28 Now, I've got another little  
29 short one. Even a loan, they said a loan for the  
30 people in the north is available, small business loan





1 and that. I think in this district-I went and  
2 talked a lot. I wanted to get a -- try and apply  
3 for a \$5,000 loan for fishing. I know I could  
4 do it. No, they turned me down. They don't think  
5 I could do it. -- And all around Slave Lake there  
6 is the white people with the big business, they  
7 got the loan and they are running full swing with  
8 the fish. You think those fellows know more about  
9 fish than I do? I don't think so. I bet I get  
10 a little short net right across the room here and  
11 him and I, whoever got the loans go out to a fish lake.  
12 I can show them how I can catch a fish and they'd  
13 have nothing but maybe weeds in their net.

14 These things are all happening.  
15 This is why I have been sitting here two days and  
16 translate a little bit, I was shaky, because I know,  
17 I know what is going to come.

18 This north is rich, we've  
19 got everything in it. We like to see our peoples  
20 carry on the same way so that things will go right  
21 for the whole people according to all the Good  
22 Hoppers here came through and asked for no pipeline.  
23 I seen this much, I seen a lot more than that, but  
24 if I go through all that it willtake the whole afternoon  
25 and it is better to give a little chance to everybody  
26 to say their part.

27 So this is how much I have  
28 to say and I am going to translate my own paper in  
29 my own language.

30 THE COMMISSIONER: Thank you



1 very much, Mr. Kakfwi.

2 (WITNESS ASIDE)

3 GREGORY SHAE, sworn.

4 MARY WILSON, interpreter:

5 THE INTERPRETER: His name is

6 Gregory Shae and he is 60 years old and he said  
7 my land means a lot to me, so that's why, he said,  
8 we are all talking the same way about our land.  
9 He said, the native people never went out south  
10 to claim somebody else's land or country.

11 He says the whiteman comes  
12 here and says the Government or the president of  
13 some company, and he says I can't see what the  
14 Government has to say about the land around here.  
15 He said this land was here a long time before  
16 the white man ever saw the North.

17 He says five years ago --  
18 no, at first he said in his time, he says, when  
19 I was young and there was hardly any development  
20 going around in the North, he says, you never  
21 hardly see a dead animal anywhere, but since the  
22 companies start working on the land, he says you  
23 see a lot of that.

24 Five years ago, he said,  
25 when he used to live down somewhere along the  
26 Mackenzie, he said on the cat roads, he says sometimes  
27 you see a moose track heading towards where a road  
28 was, but most of the time it don't cross the  
29 cat road for some reason. It turns around and back  
30 tracks instead of crossing it, and even rabbits,  
they're decreasing now, he says maybe on account of



1 all the land being cut up by the roads, by the  
2 seismic, things like that.

3 He says even just a simple  
4 cat road will disturb an animal like that, he  
5 said, can you imagine what the pipeline will  
6 be, he said, if they ever put it through, and  
7 supposing there is a fire, even if they put it  
8 50 feet under the ground, he says, if there is a  
9 forest fire, it will probably blow up.

10 He says that he sees a lot  
11 of dead animals. He says some -- even beaver on  
12 some lakes, you see dead beavers floating. Things  
13 like that, he says, make us think what will happen  
14 if the more white people come down to put a pipeline  
15 out. He says, we worry about our children for the  
16 future. He says that's why we are so against the  
17 pipeline going through this way.

18 He says even today, he  
19 said, if it wasn't for what we take off the land,  
20 he said, we'd probably be starving now on account  
21 of the prices in the store -- the one store we  
22 have here. You buy just a little piece of meat,  
23 just enough for a meal he says, you'll never get  
24 that piece of meat for under \$10.00. He says that  
25 nobody can afford that.

26 So if they spoil the land  
27 and we can't get the animals off the land anymore,  
28 he says, how can we make our living. He says  
29 we'd probably be starving. He says I don't think  
30 we'll ever say yes to the pipeline.





G. Shae  
G. Scott

1 He says he'll give a chance  
2 to other people to say what they want to say so  
3 that is all he's going to say.

4 THE COMMISSIONER: Thank you  
5 Mr. Shae.

6 (WITNESS ASIDE)

7  
8 GRANT SCOTT, sworn.

9 MARY WILSON, interpreter:  
MR. SCOTT: My name is Grant Scott.

10 Mr. Berger, I have lived in the Northwest Territories  
11 for ten years. Two years here in Fort Good Hope and  
12 the other eight years in Fort Norman, Fort Simpson,  
13 Fort Liard and Fort Resolution.

14 These five settlements I have  
15 lived in have shown to me five different results of  
16 development. They have shown me that as development  
17 increases, the native peoples' dependency on the  
18 Government also increases.

19 I have lived in a settlement  
20 where development was very, very little, where there  
21 was no government programs except for education,  
22 where the total amount of money spent on welfare  
23 would be less than \$200.00 in one month and where  
24 the people were totally dependent on their land  
25 for their living. I lived in that settlement for  
26 three years and will always remember the people  
27 there with my deepest respect.

28 The other settlements I have  
29 lived in have been exposed to more development, some  
30 more than others, and as more development arrives  
the people depend less on the land and more on the



G. Scott

1 Government. I have seen it happen. The construction  
2 of a pipeline will drastically affect the lives of  
3 these people in many ways. I sincerely hope that the  
4 land claims are settled before any pipeline is  
5 built.

6 THE COMMISSIONER: Thank you  
7 very much, Mr. Scott. Mr. Scott, the community  
8 you mentioned in which the people were still largely  
9 living off the land and dependency on welfare was  
10 very limited, was that Liard?

11 A Yes.

12 Q In what capacity have  
13 you lived in each of these communities, do you mind  
14 telling me?

15 A I was first in Fort Liard  
16 in 1965 until '68, with the Hudson Bay Company, and  
17 in Fort Norman, Fort Resolution, Fort Simpson and  
18 my first year in Fort Good Hope also with Hudson  
19 Bay Company.

20 Q And you are still with the  
21 Hudson's Bay Company here?

22 A No. Two years ago I  
23 left Good Hope for a year and went to Fort Liard  
24 again as a Settlement Manager with the Territorial  
25 Government and I returned here again last year.

26 Q And, well, what is your  
27 capacity here in Good Hope now?

28 A Settlement Manager.

29 THE COMMISSIONER: Oh, I see.  
30 Well, thank you very much, Mr. Scott. We would like





G. Scott  
G. Barnaby

1 to keep your statement and have it marked as an  
2 exhibit, if we may, and I think we will adjourn now  
3 for a few minutes for a cup of coffee and we'll  
4 start again.

5 (SUBMISSION OF GRANT SCOTT MARKED EXHIBIT C-135)

6 (WITNESS ASIDE)

7 (PROCEEDINGS ADJOURNED)

8 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

9  
10 THE COMMISSIONER: Well,  
11 ladies and gentlemen -- ladies and gentlemen, I will  
12 call the hearing to order this afternoon again and  
13 I have been asked to say that there will be a  
14 supper here in this gym tonight at six o'clock. Please  
15 bring your plates and cups and silverware and  
16 everyone is invited. So, we are ready to begin  
17 again and --

18 GEORGE BARNABY, RESUMED.

(sworn . vol. 18, page 1768)

19 CHIEF T'SELEIE, interpreter:

20 MR. BARNABY: I would like to direct  
21 a question to Canadian Arctic Gas. Since Foothills  
22 Pipelines has responded to the wishes and concerns  
23 of the people in cancelling their testing and research,  
24 I would like to ask Arctic Gas if they are willing  
to do the same.

25 THE COMMISSIONER: Do you  
26 want to translate the question?

27 Mr. Carter, do you wish  
28 to respond to that question?

29 MR. CARTER: Yes, I will,  
30 sir.



THE COMMISSIONER: Well, Mr. Rowe pointed out the site at the mouth of the Hare Indian River earlier this afternoon where Arctic Gas wants to drill the site for the wharf and the stockpile yard. I take it from what you say, Mr. Carter, that Arctic Gas still wants to proceed at that site with the drilling program once it has obtained the approval of the authorities, is that the situation?



1 MR. CARTER: That's correct,  
2 sir. It may not be possible to do that this year,  
3 but it would have to be done at some point, whether  
4 it is done this year or next will depend upon the  
5 decision that the Commissioner makes on the application  
6 for the drilling at that site.

7 THE COMMISSIONER: Well, are  
8 you saying that Arctic Gas does not have any right to  
9 drill at the mouth of the Hare Indian River now under  
10 the land use permit that the Commissioner granted  
11 to you?

12 MR. CARTER: That is correct,  
13 sir.

14 THE COMMISSIONER: But you intend  
15 to apply for another land use permit that would allow  
16 you to drill for the wharf and the stockpile yard  
17 at the mouth of the Hare Indian River. You intend  
18 to make that application to the Commissioner or  
19 whoever it is?

20 MR. CARTER: That is correct,  
21 sir.

22 THE COMMISSIONER: You under-  
23 stand the answer to that, don't you -- do you, Mr.  
24 Barnaby? Carry on, if you want. Mr. Carter,  
25 maybe you'll just stay with us a moment, mike in  
26 . hand.

27 MR. BARNABY: So that means you have  
28 no plans to terminate any research that you're doing,  
29 is that correct?  
30





G. Barnaby

1

2

MR. CARTER: Well, I think

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I would be repeating, but what they have done is decided that in view of the wishes of the town, that the further away from town they could be, that would be better, so they've -- they are going to make an application to the Territorial Government to drill near the mouth of the Hare Indian River. But as far as a blanket commitment not to carry on any further testing, they've not made that decision.

11

THE COMMISSIONER: Essentially,

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as I understand Mr. Carter, he is saying that they do not intend to drill at any of the places where the Commissioner gave them the right to go ahead and drill, but they have picked out a site at the mouth of the Hare Indian River, where there is some seismic equipment already, and they are going to ask the Commissioner, ask the Territorial Government, for a land use permit that will allow them to drill there so that they can build a wharf and stockpile site there. That is site number four on that map that Mr. Rowe showed you earlier this afternoon. That's what you are telling us, isn't it?

24

MR. CARTER: Yes, it is,

25

sir.

26

THE COMMISSIONER: So whether

27

28

that sounds like terminating all plans to drill or not is a matter for you to decide.

29

MR. BARNABY: No, what I hear him

30

implying is that the people are concerned of the



G. Barnaby  
A. McNeely

1 drilling in front of town and that they would rather  
2 have it at the Hare Indian River and I don't like  
3 that implication at all.

4 THE COMMISSIONER: I am sorry,  
5 I didn't get that.

6 MR. BARNABY: What I hear him saying  
7 is that people don't want any testing near town  
8 and that they would rather have it further away and  
9 that implication is not --

10 THE COMMISSIONER: I don't  
11 think that Mr. Carter is saying that. He is saying  
12 that Arctic Gas has decided that they want to do  
13 the drilling for the wharf and the stockpile yard  
14 at the mouth of the Hare Indian River. That is  
15 what it all comes down to, isn't it?

16 MR. CARTER: Yes.

17 THE COMMISSIONER: Well, I  
18 think that is as far as we can get along that line,  
19 so, thank you, Mr. Carter.

20 If you want to translate that,  
21 Chief, go ahead and do the best you can.

22 Well, we're ready for anyone  
23 else to speak who wishes to make a statement, anyone  
24 who wishes to come forward.

25 ALPHOCINE MCNEELY, sworn.

26 MARY WILSON, interpreter:  
27 MRS. MCNEELY: My name is Alphocine

28 McNeely and I am the mother of five: two boys  
29 and three girls and they are all going to school  
30 now, and I'd like to talk on education.

Education today has got a lot



1 of pressure on both the parents and the children.  
2 Sure we want our children to learn how to read and  
3 write, but on our conditions as Dene people, not  
4 the way the Government wants our children to be  
5 taught.

6 In the school now they are  
7 teaching the children how to read and write. Sure,  
8 that's fine. We like to learn how to read and  
9 write, but education should be changed so that a  
10 child can go to school, say, about three months,  
11 four months or five months and then the parents  
12 should have the right to say their sons and daughters  
13 get educated in the bush and learn the Dene way  
14 of life.

15 We'd like our children to  
16 learn the traditions of the Dene people's life.  
17 Tradition is when a young boy goes out to see his  
18 traps, hunt, and the first kill he has there is a  
19 big celebration among his people. So this young  
20 boy shoots a moose, there is a feast. Not only that,  
21 the mother does her part: tans the moose hide,  
22 splits the moose hide between all old people, plus  
23 the meat with all the old people. This is the  
24 way that land and animal is respected in the Dene  
25 way of life.

26 Tradition is when a young  
27 girl turns from a young girl into womanhood. There  
28 too there is a special kind of celebration for her.  
29 This is tradition, she's got to stay in and her mother  
30 shows her how to sew, for about a month she stays





1 and she learns all the different things that a  
2 woman has to learn to keep a home going.

3 Tradition is when there is a  
4 funeral, you see the pall bearers. This should be  
5 taught to the children, our traditions. The pall  
6 bearers go out, stay up for at least a week, maybe  
7 have two hours sleep every night and keep whoever  
8 is in grief happy, go around cutting wood for the  
9 people and helping everybody out. This is tradition.  
10 But with today's education, with the whiteman's  
11 way, this tradition is slowly dying, and people used  
12 to go out in the bush, to their hunting, trapline,  
13 for all winter. Come in during Christmas, go back  
14 after New Year, come back for the Easter time,  
15 go back for spring hunt. Then when they come back,  
16 when everybody comes in after the spring hunt there  
17 is another tradition of celebrating again.

18 So when the celebration goes  
19 on they have a big feast. At that time this community  
20 was not as big as it is today. They set a big  
21 tarp out on the ground, all the womans do their  
22 share of cooking the Dene people's grub. No whiteman's  
23 grub, and then they have a feast. After they finish  
24 it's all cleared away and then all the old people  
25 and start their hand gambling which lasts sometimes  
26 three days.

27 Those were happy days for  
28 the Dene people. Nowadays when you are going to  
29 celebrate something there has always got to be  
30 alcohol involved. In those days no alcohol was needed



A. McNeely

1 to be happy. But with the coming of the white  
2 people and the Government, all this the liquor was  
3 open to the Dene people, who a long time ago didn't  
4 even know what alcohol was. Today, sure, we all  
5 drink that alcohol, but we don't know how to control  
6 it. It is not our way of life, that.

7 So on education, our children  
8 should be taught about this way of life. History  
9 should be taught about the history of the Dene  
10 people from way back, all along the Mackenzie, not  
11 histories of the foreign people from Europe, Asia.  
12 It should be taught about the Dene people along  
13 the Mackenzie. History, that's what we should teach  
14 our children, the history of the Dene people.

15 So, Mr. Berger, I don't under-  
16 stand anything about this pipeline, and I don't think  
17 there's very many people in here that do understand  
18 about the pipeline or what is going on and I myself  
19 don't even know about what is going on with the  
20 pipeline and why we are disagreeing with it. I've  
21 never seen a pipeline yet. I don't know what it  
22 will do to our country. It may damage it, but we  
23 have one Creator. He puts animals and human beings  
24 on this world and it is there to stay.

25 So, Mr. Berger, as I have  
26 no written statement or anything, I am just  
27 talking what I think, mostly on education because  
28 this concerns the life of our children and the  
29 future generation. So I guess that is all I have  
30 to say for now.



1 THE COMMISSIONER: Thank you,  
2 ma'am, thank you.

3 (WITNESS ASIDE)

4 MARY ROSE DRYBONE, sworn.

5 MRS. DRYBONE: Mr. Berger, Mr. Blair  
6 from Foothills Pipeline, Gas Arctic, people from  
7 C.B.C., and the rest of the party, and my Dene  
8 people. My name is Mary Rose Drybone, I am a  
9 treaty Indian and I was born and raised here in  
10 Fort Good Hope. I am married to a Chipewyan Dene  
11 from Snowdrift. I have two children aged seven and  
12 three.

13 The school was built here  
14 in 1952. That year I was nine years old. I never  
15 spoke nor understood no English at all. When I  
16 started going to school I didn't like going to  
17 school at all because it was a great change compared  
18 to living in the bush with my parents. One  
19 reason I didn't like the school was because I couldn't  
20 speak English. I hardly recall when I started to  
21 learn how to count one, two, three. It was hard for  
22 me to adjust to the whiteman's way and system of  
23 education.

24 I don't remember ever reading  
25 a whole book at all, and at the present my oldest  
26 daughter is going to school and in Grade 2, but  
27 is doing the same reading that I took in Grade 4  
28 and 5. That shows there is a change in education.

29 Then a year went by without  
30 ever going back to school, but stayed in the bush with





M.R. Drybone

1 my parents. No one told my parents, you do this,  
2 you do that. My dad trapped, hunted and fished the  
3 way he wanted. Not even the bad weather stopped  
4 him.

5 When you are in the bush  
6 like a family everybody takes part in doing the  
7 every day chores. My dad would go to visit his  
8 traplines by dog team. There was no such things  
9 as skidoos, and then my mother would be busy  
10 tanning hides and us children would cut wood or  
11 haul some clean snow for cooking and drinking  
12 water. There was no danger of pollution in those  
13 days.

14 In those days there was a  
15 deadly sickness called tuberculosis of which a lot  
16 of Dene people died and it caught up with my family.  
17 It got the best of my father and I am proud at  
18 this moment to say that my father is a real -- or  
19 was a real Dene. Because he made his living off the  
20 land for us. There was no welfare at that time.  
21 He died in 1953 but left a memory for me and my  
22 brother to be a true Dene and we are still and  
23 we'd like to keep it that way. My mother had left  
24 to go to the hospital first for TB and later on  
25 my dad and my brother did too, went to the hospital  
26 in Aklavik. They left me all alone with my sister,  
27 but my sister and I still returned to the bush with  
28 another family.

29 Then I caught TB also and they  
30 sent me to Aklavik too. Our interpreter here, Mary



1 Wilson, was there at that time.

2                   Where I joined my mother and  
3 my brother, that is the place where I really and  
4 truly saw white people. It was the nuns who I am  
5 referring to as white people. It wasn't a very  
6 good welcome to the hospital, because one of the  
7 first things they did was to give me a needle because  
8 I had TB. That needle reminded me of something I  
9 thought there was only one kind, I mean sewing needle,  
10 the kind our mother used to sew our moccasins with.  
11 I didn't mind the length of time I was there in  
12 the hospital because the nuns and the rest of the  
13 staff were kind. I used to wonder, what you do and  
14 how you go about to get a job like that, like them.

15                   So after a year in the hospital  
16 I went to the mission school as mother and brother  
17 had to go to the hospital in Edmonton for better  
18 medical treatment in order to survive the deadly  
19 sickness.

20                   I went to school in Aklavik  
21 for three years and four years here. All that time  
22 I never saw my brother -- my mother and brother  
23 for five years. I was very lonely but I was still  
24 happy because I was still living in the bush, a life  
25 on the Dene land with my uncle and aunt, they took  
26 care of me.

27                   I went to the bush and the  
28 fish camp. Those days everybody was out in the  
29 bush where they belonged. Very few people stayed  
30 in town. Then in 1958 the Government program slowly



1 crept into this community. Like the hostels, whiteman's  
2 education, low rental houses, and the worst of them  
3 all alcohol and welfare.

4                   You think the Dene beg on  
5 their knees for those programs? No way. The  
6 so-called Government threw it at us and we accepted  
7 their trick. I personally think now in the past that  
8 whitemen were really good people, but they are  
9 not, because for how long now have you been telling  
10 us, "You do it our way"? The whitemen ought to  
11 realize by now what they have done to us by all  
12 your gifts. -- And in return you try to fool us  
13 Dene to give up what I and the Dene people always  
14 owned, land.

15                   We never asked for anything.  
16 If we did it would be very small. But you, whiteman,  
17 are asking for something bigger, the Dene land.

18                   Let me tell you, Mr. Berger,  
19 when my Chief and my Dene people say it is our  
20 land, we don't want no pipeline, they really mean  
21 it because it comes from their heart. They love this  
22 beautiful vast land of ours and please help us and  
23 tell your white nation that we, Dene, have the right  
24 to say, this is our land, we don't want to change  
25 our way of life. If you do let your nation build  
26 this pipeline, it will seriously affect our way of  
27 life.

28                   We just want to be a Dene  
29 nation. Make the Dene nation known to your nation,  
30 and that way we will continue to be known.





M.R. Drybone

1 Mr. Berger, I am the social  
2 worker for this community. I started to work on  
3 March the 19th, 1974. Let me tell you, if you are  
4 to do a certain job, I say to myself, you do it  
5 for the Dene people and not for the Government.  
6 After I worked a year, let me tell you, I have  
7 never seen anything like it. This program was  
8 made up in the whiteman's way. We, Dene people  
9 have no say in it. Everything about social develop-  
10 ment is policy here, policy there and the boss,  
11 the so-called whiteman or Government in Inuvik whom  
12 I am working for, I think, expect they could give  
13 me orders. I ignore them because I am a Dene and  
14 I know the Dene problems. I have no intentions to  
15 hurt and destroy my people. They have been hurt  
16 too many times in the past and the present by the  
17 Government. I tell them, you are in Inuvik, you  
18 do your own thing, and I'll do mine.

19 Mr. Berger, people in Alaska  
20 are suffering because of the pipeline. Do you  
21 want my Dene people to suffer like them? We have  
22 enough problems now, enough to cope with without  
23 the pipeline.

24 The whiteman has done enough  
25 damage in Alaska already. I don't want them to do  
26 the same thing on the Dene land and the Dene people.

27 Mr. Berger, we Dene don't  
28 want the pipeline. We just want our land, to keep it  
29 that way for our children and their children for better  
30 future.



28 Tell them to stay on their  
29 crooked path and we will stay on our always and  
30 forever straight path.



What is the pipeline doing to the people of Alaska? Do the white people care or not? The reason behind this is, I will give you an example of what is happening there right this minute and that is not what I want for my Dene nation.





M.R. Drybone

1 Alaska today is not a very happy place to be. The  
2 ones that are employed think that Alaska is the most  
3 exciting place to be. The ones who are unemployed  
4 are suffering. Who is worried about them now? On  
5 account of the pipeline, people from the southern  
6 States are streaming into Alaska by planes, cars  
7 and so on, expecting to strike it rich. Their aim  
8 is to work for the pipeline.

9 The pipeline over there is  
10 a social disaster to the Alaskans. They are com-  
11 plaining and arguing, but it is too late for them.  
12 Alaskans who lived there before the outsiders came  
13 don't even know if it's Alaska like the way it  
14 was and always knew it to be. They have lost their  
15 freedom and qualities of life and that place will  
16 never again resemble what it was like in the  
17 past.

18 Is the pipeline worth all  
19 that trouble? It will create the same problems  
20 like in Alaska and you think twice what will happen  
21 to my Dene people if it will be built on my Dene  
22 land. There will be higher rate in food prices,  
23 traffic jams killing innocent people, There will be  
24 a shortage of houses, high rate in murder cases,  
25 robbery, divorces, and worst of them all, more  
26 alcohol. There are so much of these things going  
27 on right now in Alaska that not even the white man  
28 and their law cannot even keep up or handle it any  
29 more.

30 After what's happening in



M.R. Drybone

1 Alaska, are the white people going to be destroyers  
2 all their life? Is that what they call decent  
3 living? And is that why they are trying to make  
4 my Dene people fall? Not until my dying day they  
5 will.

6 As a social worker for this  
7 community I worry about my people day to day because  
8 I work for them and will always work for them.

9 Mr. Berger, they are gathered  
10 here today to simply tell you they do not want  
11 the pipeline on the Dene land. They are proud of  
12 who they are, how they make their living, they are  
13 honest Dene and are telling you something from  
14 their heart and are concerned and serious about  
15 not having the pipeline on their land.

16 Your nation have already  
17 done great damage. Are they not satisfied yet?  
18 Why don't they not stay and live with it instead  
19 of trying to stir up another one which will affect  
20 my Dene people? It will destroy their way of life,  
21 their soul and identity. We have enough to cope with  
22 without another big issue as the pipeline. It  
23 will touch everybody at all levels. It will not  
24 leave one alone.

25 This land belongs to the  
26 Dene. It is for our children and their children.  
27 Please do not let them go to bed hungry on account  
28 of your proposed pipeline.

29 This is all I have to say,  
30 thank you for listening. Could I do my translating



M.R. Drybone  
G. Tobac

1 later?

2 THE COMMISSIONER: Well, maybe  
3 you could do it now, if you would like to, and if  
4 you would like to wait until later, that's perfectly  
5 all right.

6 A Yes.

7 THE COMMISSIONER: Well,  
8 you wait until a little later then.

9 A Yes, okay.

10 THE COMMISSIONER: And thank  
11 you very much. I appreciate your coming forward  
12 with your statement.

13 (SUBMISSION OF MARY ROSE DRYBONE MARKED EXHIBIT C-136)

14 (WITNESS ASIDE)

15 THE COMMISSIONER: Excuse me,  
16 some people are just changing their seats and we'll  
17 just wait just a couple of seconds here.

18 GEORGINA TOBAC, sworn  
19 MARY WILSON, interpreter:  
20 THE INTERPRETER: She won't

21 take too much time, she'll just say a few words,  
22 especially to the white people that are present, and  
23 you too, Mr. Berger, she says.

24 She says she's not going to  
25 dwell on telling you how she was brought up, whether  
26 she was brought up in poverty or rich, she says it  
27 will be just a waste of time because nobody will  
28 do anything about it anyway, so she is not going  
29 to say how she was brought up, poor or rich.

30 She says when you are a  
child and you are growing up, your parents try to





## G. Tobac

1 tell you everything. They taught us how to be  
2 true and how to love one another. She said all the  
3 white people that are present, I wonder if they've  
4 all got ears, and I wonder if they have hearts too.  
5 That is what our parents taught to us about when  
6 we were growing up. All the native people that  
7 are sitting in here are talking to you, more or less  
8 pleading with you to save their land. Some of them  
9 sound so pitiful, more or less pleading, have you  
10 got hearts in you? She says sometimes I wonder if  
11 anybody that comes to the North, the white people,  
12 if they have hearts or they got ears. It seems to  
13 me that the ones that are sent to the North here are  
14 the ones that are, they know they have no hearts in  
15 them.

16 She says, maybe at least, at  
17 least one amongst, sitting here will think just for  
18 awhile, even just for a little while, maybe these  
19 people sound pitiful, maybe we should just let them  
20 alone for awhile.

21 Who made this world and think  
22 that he has the right to say what should be done  
23 on it? The mud that are around here, who brought  
24 it here, that is, around here, to say that or to  
25 think that they have the rights to say what should  
26 be done with the land around here.

27 There is two worlds, one is  
28 the white world and the other one is this one. So  
29 the white world told the other one we should name  
30 one another. So the North, this world, I guess is



1 two different worlds, the whiteman's world and the  
2 Indian's world. The Indian world told the whiteman's  
3 world that, well, since I am dark in complexion, my  
4 hair is black and your complexion is white and your  
5 hair is light, we'll call you the whiteman.  
6 So the other one, the white world, told the other  
7 one, since you are dark in complexion and your  
8 hair is black, you will be called Dene land.

9 She says all of you white  
10 people sitting here, I see you all sitting there, I  
11 wonder what's going through your mind about us. So  
12 why some of you are sort of hiding behind one another,  
13 peeking behind one another's back. You could sit out  
14 in the open facing us, if you want to talk to us.  
15 She said we didn't gather here, we didn't come here  
16 to fight with one another. I thought we came here  
17 to talk to one another, not to be shy and hide  
18 from one another. We didn't come here to fight  
19 either, she said.

20 She said I think the whiteman  
21 is well off from a lot of the resources from the  
22 North. She said if a person, she said a person  
23 should remember what's done, what's given to him or  
24 what's done for him. A lot of people always remember  
25 what's been given to him and how they have been treated.  
26 She said I guess the white people make a lot of use  
27 of the things that comes from the North like the  
28 gas, because there was a lot of gas taken from  
29 Norman Wells, and they make use of our river and  
30 a lot of other things. What more do they want?



1 Why do they keep bothering us? --And try to move  
2 us aside from our own land?

3 She's talking about, the  
4 site that they're talking about down there at the  
5 mouth of the Hare Indian she says, the one that  
6 gave the orders to do the testing and all that there,  
7 did he walk around along the shore and check every-  
8 thing with his own eyes before he gave the orders  
9 to say, okay, you can do this and do that around  
10 on our land there, did he really walked along the  
11 shore himself and saw everything before he gave the  
12 order.

13 Instead of that they gave  
14 the orders without consulting with the people that  
15 are living around here. He should have came and  
16 talked it over with the people, the natives that  
17 are living around here and asked them. That's  
18 what they, the white people are intending to do,  
19 they want to do some work around there, what do you  
20 think about it? Will it be okay? No, she said,  
21 they didn't. They went about it behind our backs.

22 She says all us natives in  
23 this settlement here, we are all Catholics, we belong  
24 to one religion and we believe in our religion. The  
25 only thing we really fear is God himself. So I  
26 really think that the people that want to treat us  
27 like that, I don't think their hearts and their ears  
28 are in the right places. Maybe it's in their behind,  
29 she says.

30 She said, we keep saying this





1 land belongs to us because we live off this land,  
2 we live off the animals that live on the land.  
3 The vegetation that grows on this, on the land every  
4 summer, that keeps our animals for us. And if  
5 they spoil all the vegetation and everything that  
6 the animals feed on --

7 So, she said, when I said  
8 these two worlds met together, the white and the  
9 black, that's Canada. When Canada said my name is  
10 going to be mud because I am black, well, it meant  
11 for us, for all us Natives, because that's what  
12 we are, we are all dark.

13 So, I wonder if anybody  
14 ever thinks of why it was put that way, she says,  
15 these two worlds, one white and one black. So, she  
16 says to her everytime the white people come to the  
17 North or come to our land and start tearing up the  
18 land, she said, I feel as if they are cutting our  
19 own flesh, because, she says, that is the way we  
20 feel about our land. It is our flesh.

21 She said, the white people  
22 that came, she said, I don't see you mixed with the  
23 Native people now, so I don't think anybody will  
24 change in the future if more white people come to  
25 the North.

26 So, if they go ahead and put  
27 the pipeline and a highway through, there'll be a  
28 lot of blood on the highway, but nobody mentioned  
29 that. I don't think there'll be anybody that will  
30 be watching day and night to make sure that no



G. Tobac  
P. Mountain, Sr.

1 accidents happen on that highway.

2 I have got a feeling that  
3 once you people go back to your south, some of  
4 you will be making jokes out of us because I feel  
5 sometimes even now some of them are laughing at  
6 us behind our backs.

7 She says she don't want to  
8 take too much time, there's some old people that  
9 might want to say something, so she said that's all  
10 she'd say now.

11 THE COMMISSIONER: Thank  
12 you very much, Mrs. Tobac.

13 (WITNESS ASIDE)

14 PETER MOUNTAIN, SR., sworn.

15 NOEL KAKFWI, interpreter:

16 MR. MOUNTAIN: Peter Mountain,  
17 76 years old.

18 THE INTERPRETER: If you understand that,  
19 Pete mentioned he is 68 years old -- sorry, he is  
20 76 years old and he knew what was in the past, seen  
21 what was in the past too, for the hearing of this pipe-  
22 line to come through, he says they're all against it  
23 and he agrees with all the peoples who are against  
24 it.

25 Peter mentioned that he  
26 moved in, I mean, he is from the mountain peoples, he  
27 moved in in this area quite awhile ago in his young  
28 days and he said peoples were making good living  
29 out of the land, everything was coming on fine, but  
30 now these days it is a big change and things are  
really failing and it seems they are on the dangerous



P. Mountain, Sr.

1 side now. He says since the seismic came, he says,  
2 there's no nothing of any rabbits, chickens, anything  
3 like that, you don't see that anymore, they all  
4 disappeared, even the big games, and plus, he said,  
5 we used to have thousands of herrings this time of  
6 year on the river, every year. Right now today  
7 there is nothing. He says he's got a fish -- a  
8 smoke house where you work on the dry fish, it used  
9 to be filled this time of year, in these last back  
10 years, he says, right now there is nothing, it is  
11 empty.

12 That's why, he says, he  
13 believes and agrees with the people that when a  
14 pipeline comes through it is going to be twice  
15 worse. He says they are already all feeling it  
16 right now today. He says his father died when  
17 he was very small and he was raised by his mother,  
18 a widow. He knew back till when there used to be  
19 guns that were called muzzle loader. You fellows  
20 may not understand what it means, but I hope you  
21 fellows understand. If there is any misunderstanding  
22 about a muzzle loader, we can explain it.

23 He says he knew that far  
24 back, a time when the muzzle loader was still used  
25 and he says his peoples wanted to live out of the  
26 land, they lived in the mountains. Peoples used  
27 to share what they get. He says this is why the  
28 peoples are really against this pipeline because  
29 it's going to destroy part of this and it is already  
30 half destroyed.





1                   Years -- he says today, we  
2     get family allowance, old age pension. In his  
3     young days, you know, we had nothing. His mother  
4     went and he survived with what very little he had.  
5     He says it is hard for him to explain but he's  
6     trying to explain a little more of it.

7                   He didn't even have clothes  
8     those days when he remembers when he was a kid.  
9     His mother made a little sheepskin coat, pants,  
10    make moccasins and fill it up with sheep wool to  
11    keep him warm. This is how far he remembers back.  
12    In all his past days, he said, when his mother  
13    went and worked this much, he doesn't like to  
14    see this country of his destroyed, he says, he'd  
15    like to see it as the way it is today. That means  
16    that he doesn't want to see any pipeline to come  
17    through.

18                   He says thank you for all  
19    what he said.

20                   He's talking, remembering  
21    about his mother and the hard time he used to  
22    have. He said he couldn't stand talking any more.

23                   THE COMMISSIONER: Thank you  
24    very much, I understand. Thank you.

25                   (WITNESS ASIDE)

26                   THE COMMISSIONER: I think  
27    we will adjourn for supper now, and the supper, I  
28    understand is at six o'clock, so I think we will  
29    adjourn now and we'll resume the hearing at eight  
30    o'clock tonight. Would that be all right, Chief?



1 So we will adjourn now and come back here at  
2 eight o'clock tonight and the people who still  
3 haven't had a chance to speak will have that chance  
4 at eight o'clock tonight, and tonight will really  
5 have to be the last night of our hearing in Good  
6 Hope and if there are a great many people who still  
7 want to speak tonight, we might ask you to waive  
8 the translation into Slavey, and of course I wouldn't  
9 want to give up the translation from Slavey into  
10 English because I have to know what people are  
11 saying.

12 That's up to you. Perhaps,  
13 Chief, you and the members of the Council will think  
14 about that and at eight o'clock you can let me  
15 know what you think.

16 (PROCEEDINGS ADJOURNED)

17 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

18  
19 THE COMMISSIONER: Well, ladies  
20 and gentlemen, I'll call our hearing to order this  
21 evening and we'll just go right ahead.

22 MR. RABISCA: Mr. Berger,  
23 I would like to ask if the Gas Arctic people would  
24 sit in the front where the people can see and talk  
25 to them instead of sitting behind --

26 THE COMMISSIONER: Well, I  
27 think that we will leave them where they are for  
28 now and as questions come up they'll come forward  
29 and perhaps we could even sit them here, but I  
30 think for the meantime we'll just leave things as they



J. T'Seleie

1 are.

2 Did you want to present  
3 evidence about the map, Mr. Bell?

4 MR. BELL: Yes, sir, we are  
5 ready with the much promised land use maps.

6 I'd like to ask Mr. John  
7 T'Seleie to assist me with this. I believe Mr. T'Sel-  
8 eie has already been sworn.

9 THE COMMISSIONER: Yes.

10 JOHN T'SELEIE, resumed.

11 MR. BELL:

12 Q John, I understand that  
13 you were involved in the preparation of the land  
14 use map that appears on the wall. Perhaps you  
15 could tell us what the nature of your involvement  
16 was.

17 MR. T'SELEIE:  
18 A Yes, I was involved.

19 I prepared some of the map biographies and some  
20 of the mapping.

21 Q And how did you get the  
22 map biographies?

23 A The procedure that  
24 I followed was I took every trapper or one third  
25 of all the trappers of all the people in Good  
26 Hope and we, the whole procedure is all set out  
27 and we mapped as many places that they trapped  
28 as they could remember and animals that they  
29 hunted and trapped and where they fished and  
30 those sort of things.

Q Do you remember how many





J. T'Seleie

1 trappers you interviewed?

2 A I myself interviewed  
3 fifteen.

4 Q Was anybody else involved  
5 in interviewing trappers?

6 A Yes, Alice Erutze  
7 was.

8 Q And she interviewed the  
9 remainder?

10 A Yes.

11 Q Well, I'd like to ask  
12 you to step up to the map for a minute. Perhaps  
13 before you do that we could just have a brief  
14 translation of what has been said here.

15 Would you step up to the map  
16 then, please.

17 Perhaps you could just start  
18 off by pointing out some of the more prominent land -  
19 marks that appear on the map.

20 THE COMMISSIONER: Where is  
21 Good Hope to start with on that map?

22 A Good Hope is right here,  
23 and of course the river. I think you can see that  
24 the people have used a pretty big area of land.  
25 It goes off the edge up there, goes off the edge  
26 this way, goes off the edge there, and this way  
27 towards the Yukon and all the way down the river  
28 and into this area.

29 MR. BELL:

30 Q Could you tell us a little



J. T'Seleie

1 bit more about the lines that appear on the map.

2 A The legend here explains.

3 Some of these red marks -- they all represent  
4 different kinds of animals that the people hunt and  
5 trap and these marks here represent the different  
6 camps, and the lines, the heavy lines here represent  
7 trails that 50% or more of the people who were  
8 interviewed used, and there are eighteen people  
9 represented by this map, so a line like this would  
10 mean that nine or more people have used it and  
11 then the smaller one represents 25 to 49% of the  
12 eighteen people and then these very small lines  
13 represent less than 25% of the sample.

14 Q Perhaps you could just  
15 describe for us some of the areas that are most  
16 commonly used.

17 A The most commonly  
18 used areas include the Ramparts area here, over in  
19 through the Manuel Lake, Rorey Lake, Kilekale (?)  
20 Lake area, and you can see quite a few people  
21 from Good Hope use the area into Colville Lake.  
22 Of course the people hunt quite a bit on the  
23 different rivers that go into the Mackenzie, like  
24 the Hare Indian River, the Ramparts River, the  
25 Carcajou Rivers, Ontaratue River and those  
26 places.

27 Q Do all of the trappers  
28 represented on this map live in Fort Good Hope?

29 A Pardon me?

30 Q Do all of the trappers



1 whose lines are represented on this map live in  
2 Fort Good Hope?

3 A No, some of the people  
4 who were interviewed for here are from Colville  
5 Lake.

6 Q Do you know how many?

7 A The people -- some of  
8 the people move back and forth quite a bit, but  
9 there is three here, three that are really, who  
10 make their home in Colville Lake.

11 Q You've got a list of the  
12 names of the trappers who were interviewed. Perhaps  
13 you could read that for us, for the people here.

14 A The people interviewed  
15 were Norbert Caesar, Luke Tinatchie, Jean-Marie Rabisca,  
16 Joeseeph Martin, Jean-Marie Oudzi, Alfred Masazumi, Louie Boucan,  
17 Paul Kotchille, Louie Caesar, George Voudrak, Jim Pierrot,  
18 Edward Oudzi, Benoit Erutze, Cassien Edgi, Deya Manuel,  
19 Louis Oudzi, Maurice Cotchilly, Louie Boucan and Alexi  
20 Blanco.

21 I didn't do all the interviews.  
22 Some of them were done by Alice.

23 MR. BELL: Well, unless there  
24 is anything else -- I'm sorry --

25 THE COMMISSIONER: Excuse me,  
26 I wonder if you could hand that list of names to  
27 the Secretary and she could give it to the official reporters

28 MR. BELL:

29 Q Is there anything else  
30 that you would like to add to what you've said?

A Pardon me?



1 Q Is there anything else  
2 that you would like to add?

3 A Yes, I think one thing  
4 that should be understood about these maps is like  
5 a small line doesn't mean that -- like this line,  
6 one small line, means that some of the lines have  
7 been put together so that one small line represents  
8 more than just one line on the map, and I think  
9 when people see this they should --

10 THE COMMISSIONER: I don't  
11 quite follow that again, would you repeat --

12 A The lines have been  
13 put together. Like this line represents 25% of the  
14 sample.

15 THE COMMISSIONER: Oh, yes.

16 A So it would be a quarter  
17 of eighteen, and it means that it has been used  
18 or within that small area, by more than four  
19 people, is what it means, five people.

20 THE COMMISSIONER: And the  
21 sample of eighteen, how was that arrived at, how  
22 was that --

23 A Well, there are about  
24 I guess 57 people over thirty years old in Good  
25 Hope --

26 THE COMMISSIONER: Men and  
27 women?

28 A No, just the men. Over  
29 thirty years old and one-third of that is about  
30 eighteen people.





1 Q And these lines  
2 represent both traditional and present day hunting,  
3 trapping and fishing activities in the Good  
4 Hope region.

5 A The other thing is along  
6 with the lines, for every person that was interviewed  
7 there is a map, a biography telling his life story  
8 and --

9 THE COMMISSIONER: Yes, --

10 MR. BELL: We will in due  
11 course be filing all of the map biographies.

12 THE COMMISSIONER: Yes, well,  
13 thank you very much, Mr. T'Seleie.

14 MR. BELL: We would like to  
15 have this map marked as an exhibit.

16 THE COMMISSIONER: All right.  
17 This map with the traditional and present day hunting,  
18 trapping and fishing activities noted on it will be  
19 marked as an exhibit and form a permanent part of  
20 the record of the proceedings.

21 (LAND USE MAP, FORT GOOD HOPE AREA, MARKED EXHIBIT  
22 C-137)

23 (WITNESS ASIDE)

24 THE COMMISSIONER: If anyone  
25 now wishes to come forward and make a statement,  
26 you are certainly welcome and while we're waiting,  
27 at least we'll just wait a moment. If some of you  
28 would like to come forward and take some of the  
29 seats in front, you are certainly welcome to do so.  
30 I know sometimes people feel more comfortable at the



1 back, so it doesn't matter to me, but if you  
2 want to sit in front, don't worry about this  
3 camera and stuff here, you can take a few pictures  
4 with it if you --

5 Do you want to use that  
6 microphone?

7 Yes, could you give Miss  
8 Tobac the little microphone -- well, let's try it.

9 ADDY TOBAC, sworn.

10 LUCY JACKSON, interpreter:

11 MISS TOBAC: Lucy Jackson will be  
12 interpreting.

13 THE COMMISSIONER: Fine.

14 MISS TOBAC: I am Addy Tobac  
15 and as everyone from Fort Good Hope, I was born in  
16 Fort Good Hope and just to give a recent history  
17 of myself, I came to Fort Good Hope three years ago  
18 after spending anywhere between fifteen and twenty  
19 years away. The majority time of the year away and  
20 maybe for a brief visit in the summertime. So,  
21 what I am going to say now is things that I have  
22 compiled in the three years that I was here, but  
23 more recently only in the last year have I been  
24 able to start writing things. The first two years,  
25 you're too busy learning or recapping some of the  
26 things that you learned before, getting to know  
27 your family, who are my family, but I never knew,  
28 so I had a lot of catching up to do.

29 Also, I want to mention  
30 that some of my best notes I lost or I misplaced because



A. Tobac

1 there are so many. I lost a great deal on alcohol and  
2 communications, so, but in all I'll just give  
3 a run down as quickly as I can about some of the  
4 things that I have noticed and observed in Good  
5 Hope.

6 THE COMMISSIONER: Fine.

7 MISS TOBAC: I may also  
8 add that I have some photographs here as exhibits  
9 to prove that some of the people that spoke here  
10 and also some of the -- I know one person that  
11 didn't speak and he usually doesn't speak, but he  
12 lives, from the time from I knew him he worked full  
13 time as a government employee, but also almost full  
14 time in the bush, so I have some photographs here  
15 to prove that some of the people here, most  
16 of them that spoke, are honest and truthful in the  
17 fact that they say they use the land and have hunted  
18 and trapped on it. They are pictures that were  
19 taken three years ago until now, but mainly in  
20 the first two years.

21 We have here the -- a picture  
22 of the Town of Fort Good Hope, which is located here  
23 on the map. The people talk about the use of the  
24 land. Sometimes we don't have to go twenty miles  
25 or fifty miles to see how people use the land.  
26 Sometimes it is right at our doorstep.

27 First, we have the physical  
28 layout of Fort Good Hope, some of it, or at a point  
29 sits on a penninsula here; a narrow strip of land  
30 and it goes inland.





A. Tobac

1 We have over here in the  
2 forward ground, the R.C. Mission land and then  
3 you go into the grounds of the R.C.M.P., National  
4 Health and Welfare, Territorial -- sometimes I may  
5 mislabeled these, but I am sure the Settlement Council  
6 or Settlement Office has a map that identifies the  
7 plots.

8 In here we have private lot,  
9 over here we have M.O.T., Ministry of Transport,  
10 contractor's private lot, and we go into some more  
11 Government lands.

12 You take the size of these  
13 lands that belong to either the Government or the  
14 Church, other departments of the Government, Fed-  
15 eral or Territorial, compare it -- compare the size  
16 to the land that the people's houses sit on. A  
17 narrow strip here, all inside this -- everything --

18 THE COMMISSIONER: Excuse me, could  
19 you turn that off. Does it help people to  
20 see that one? If it does we'll leave it on. I couldn't  
21 see it but I'll stand up, it's okay.

22 MISS TOBAC: This again, the  
23 houses that sit, the houses of the people that sit on  
24 land as compared to the size of the land that the  
25 Government's houses or personnel sit on. Okay, from  
26 there then you look at the sizes of the houses and  
27 the crowdedness of the houses and the sizes of  
28 Government buildings and Government resident homes,  
29 as well as Church, schools, everything.

30 From there you can draw



A. Tobac

1 parallelisms between the white people that live in  
2 the North in settlements that do not come from the  
3 North, are not permanent residents of the North and  
4 the people, the very people that have said that  
5 they have hunted and trapped the land are sitting  
6 on the outskirts all the time.

7 It proves that people are  
8 right in saying that sometimes they don't control  
9 their own lives, if not in the bush, then certainly  
10 not in town.

11 From there on I think I'll  
12 just go into my talk.

13 So, Mr. Berger, sometimes  
14 we don't have to go again fifty miles to say that  
15 the land is being destroyed or being used predominantly  
16 today technologically-wise by the white people, they  
17 are being used. But just in the small settlement  
18 of Fort Good Hope, with the population size of about  
19 400 people, maybe 50 of them whites, already we  
20 don't -- it is evident that the land that is ours  
21 is not ours by simply drawing a boundary, by people  
22 putting fences around their houses and their lots,  
23 and that's usually white people. You never see a  
24 Native person in a settlement with fences or anything  
25 to indicate boundaries.

26 From that we go into the  
27 social aspects of the settlement plan. Again we  
28 have to draw parallels. There's going to be  
29 parallels all the way. You see houses of the whites,  
30 they're serviced with water and fuel, sanitary



1 conditions. They all -- the people that also live  
2 in these draw a high salary, and on top of that  
3 they have benefits of northern allowance, some  
4 places I think they have isolation pay. So you just  
5 take the Native houses. Most of them are not  
6 employed. Maybe five or six permanent Government  
7 employees, but that's usually a lower position than  
8 the white person. Unserviced, if they have to  
9 get water and fuel, they have to pay for that,  
10 they are sporadic wage earning and also temporary and  
11 it depends on the season. Sometimes in the summer  
12 time you have forest fire fighting, maybe most of  
13 the men go at that time. In the fall time you may  
14 have companies employing on the seismic lines.

15 So then again it is always  
16 limited to an age group, maybe the younger men can  
17 go and it is never older men.

18 So, and from that, it's just  
19 the housing, and then you go into the hardware.  
20 Hardware, I mean trucks, skidoos, motor boats and  
21 everything. The whites again, you draw a parallel.  
22 They all have one truck, huge crew cab mostly.  
23 If not two, then one skidoo and naturally an outboard  
24 motor and a boat, and then you go again into the  
25 native people. They don't have any hardware and  
26 if they do they buy it out of their own money, so  
27 there you see, when a white person comes into a  
28 settlement he is equipped, or he is being equipped  
29 with a house, with all the hardware that comes with  
30 it plus services.



A. Tobac

1                               From the evidence of the  
2 concrete benefits, mainly housing, hardware and  
3 the evidence of not being equipped to have any  
4 of these things, you go into the unconcrete, mostly  
5 emotions. The native people naturally resent,  
6 sometimes unconsciously, they don't know why they --  
7 they can't pin it down, but it is there, they resent  
8 whites for always having everything, for always  
9 having it so easy, never having to work, never  
10 having to put out anything.

11                           At the same time that they  
12 feel that against the white, they also know that the  
13 white is always telling them what to do, where to  
14 go, why you can't go, why you can't do, or why you  
15 should. That's feelings.

16                           In these trying times of  
17 high political uncertainty and the bombardment of  
18 information of technological advances and just simple  
19 planes and helicopters that fly around every day  
20 that don't belong to Native people, you can't blame  
21 them sometimes for being so bad or so hard against  
22 the whites, because sometimes they can identify it  
23 by simply looking at a whiteman's house or a  
24 whiteman's truck, but sometimes they can't help  
25 it if they feel so hard against the white because  
26 there's too many of them and most of them are  
27 unidentified because they fly in planes so high  
28 you can't see, or they control communications, they  
29 control just about everything. You don't see  
30 native people in a settlement even manning the M.O.T.





1 stations or nursing stations, the R.C.M.P. barracks  
2 or mission.

3 But from there, we'll  
4 go away from there and go into the people. I've  
5 also drawn a diagram here and divided it into  
6 four parts, and cut four circles and divided it into  
7 four parts. This is to -- you have heard older  
8 people -- older people and young people speaking  
9 in Fort Good Hope. I have broken the diagram with  
10 Fort Good Hope in the middle, and each circle --  
11 perhaps, do you want me to get up to explain this  
12 or --

13 THE COMMISSIONER: Whatever  
14 is most convenient for you. I'll come over and look  
15 at it with you, if you want me to, would that be  
16 easier?

17 MISS TOBAC: Okay.. If  
18 someone would like to make a formal drawing of this  
19 after to scale to the map, I don't mind.

20 I've drawn it almost like  
21 a target or one of those dart target things that  
22 they shoot at. Fort Good Hope is right in the  
23 centre here. Here is my circles. Over here each  
24 line represents five miles distance, ten miles,  
25 fifteen miles, twenty miles, so that if you put  
26 the circle here, you can draw out your distances.

27 THE COMMISSIONER: Do you  
28 want to pin it on --

29 MISS TOBAC: Yes -- if you  
30 could just hold it -- thank you.



A. Tobac

1 If you do it with circles at five mile distances  
2 you will get an idea. Over here we divide it into  
3 four seasons: fall, winter, spring, summer. It  
4 doesn't matter in which order. On this side I  
5 have put the age of the people and their sexes.  
6 Age one is from 60 to 75 men, 60 to 75 women;  
7 40 to 50 and 60 men, 40, 50, 60 women; 30, 40 men  
8 and women; and over here we have the livelihood of  
9 the people, that is the waterfowl, fur, fish and  
10 food, the moose and caribou. Also water.

11 In the age 60 to 75 we have  
12 people like Deya Manuel, my father Theodore Tobac,  
13 and Antoine Abalon. These men in the fall time  
14 usually go out after the first freeze up of the ice on  
15 the river, which is sometime anywhere between the  
16 third week in October or sometimes some of November,  
17 it fluctuates each year. They go out either on  
18 the land, it doesn't matter, most times they go  
19 on this side here to do a little bit of trapping and  
20 to go and get their wood. In the 60 to 75 age group  
21 we have the women, there is Pazanne Manuel, my mother  
22 Georgina Tobac, Madeline Jackson, Leonie Orlas  
23 Philomene Clement, and Angel Turo and usually  
24 the go to set fish hooks into the Hare Indian River,  
25 or Rabbitskin as we call it in Fort Good Hope, to  
26 set snares in the island area or across this way,  
27 or to set their own traps, this way or across here,  
28 or to get wood.

29 And it is the same as you  
30 go from 40 to 50 to 60, you have people like



George Abalon, Gabriel Kelley, Joseph Orlias.

Also in the 40, 50, 60 women you have Georgina Kakfwi, Mary C. Barnaby and people can name their own. I am aware of these, but I know each clan should have their own awareness of who goes where, depending on what place they live in town.

And then you also have the 30 to 40 age women.

Okay, their mode of travel is usually by foot or by snowshoes or dogteam and it usually numbers from two dogs to five dogs. They usually travel a distance from three miles to fifteen miles in a day. If they have to carry bulk material back to the settlement, they use their dogs, and that may be wood.

These people, the 60 to 65 and 40 to 60, men and women, cover this area for anything from wood to fish hooks at Rabbitskin every year, rabbit snares, traps. They travel in temperatures of from 12 degrees above Fahrenheit to minus 6 Fahrenheit in October, plus 8 Fahrenheit to minus 30 degrees in November, minus 19 Fahrenheit degrees to 36 below Fahrenheit in December and up or down to 66 below Fahrenheit in January and on and on in the year.

Some of these people or most of these people use the whole of the day to do this because it is time consuming. They are using foot or snowshoes most of the time and they do it because it is necessary. The temperature is





1 cold and they are doing it in limited daylight. It's  
2 not like in the summertime where we have 24 hours, it  
3 is limited, the daylight. --And it is not useless  
4 work, it's things that's necessary and they must  
5 have to get their heat, wood, and to eat, and to  
6 also earn their money to supplement their pension  
7 or their social assistance.

8 Not only that, but the  
9 benefits are physical exercise, puts a little bulge  
10 in your bicep, keeps their waist trim, but it uses  
11 the whole of the day. You parallel that to-- I don't  
12 have it here--but you just take this now, parallel that  
13 to the people that live in these houses and they  
14 don't seem to do much, they don't do any physical  
15 work --

16 THE COMMISSIONER: You mean  
17 the people that live in the white houses..

18 MISS TOBAC: Yes. Yes. Also  
19 some of the hardware that they have, they don't need  
20 them as much as some of these people, some of these  
21 women that go out early in the morning, come  
22 back late at night, and they are tired and they're  
23 hungry and they may have wood that they cut all  
24 day, but they have no way of getting it back to  
25 town, and maybe some of these people will not use  
26 that to get it for them. So everything seems unfair  
27 or it just seems that how hard these people work,  
28 they always remain poor. It always necessary for  
29 them to get a little more fur to buy a little  
30 more food because everything is so high and they are



1 so poor, and these people don't have to do a thing,  
2 but it is all there for them.

3 You see, there again you have  
4 parallelisms and it's no wonder again people feel  
5 bad sometimes, but they don't express it and it  
6 comes back on the people. They drink more because  
7 their kids may be hungry. I'll go into that later  
8 on, but these are some of the problems that have  
9 arised just from this where everything is unfair  
10 at times.

11 That's just the people,  
12 the old people that live in town. You go into people  
13 that live full time in the bush, 60 to 75, Joshua  
14 Manuel and wife; and then, I don't know really  
15 the age group, but I have Louis Caeser and wife;  
16 Joe Boniface and wife; Martha Rabisca and her sons;  
17 Gabriel Kochon; Charlie Barnaby.

18 From there you go into the  
19 children and some of their children, not all the  
20 children in the family, but some of their children  
21 turn out to be just as good in sports in school,  
22 in school, what they work at, but also in their  
23 understanding of the land, their competence, their  
24 endurance, just all around good. But they have to  
25 be exposed when they come back from the bush which  
26 is so wholesome, they are exposed again when they  
27 come back to town to the bad effects of town life.

28 From that, from pointing out  
29 people like Deya Manuel and his wife Pezanne  
30 you know as they are older they stay close to home,



1 close to the area of Good Hope, but from their  
2 testimonies that you have heard in the last few  
3 days, when they were younger, they were further  
4 away from Good Hope, so it's just only natural,  
5 that as you're older, you use the land here, because  
6 there's others that are younger and must have  
7 needs to use this land and they are equipped or they  
8 have physical strength or they may have skidoos,  
9 and so this is just, the people here still have  
10 their philosophy of the use of land, of who uses  
11 what part and as long as they live, the older  
12 people that we talked about and the younger people,  
13 as long as they live they are a living proof that  
14 the land is being used all the time.

15 And that's it for this part  
16 of the --

17 THE COMMISSIONER: Do you  
18 want this back --

19 MISS TOBAC: I forgot to  
20 mention that some of the photographs I have here  
21 are taken at Hare Indian or just across from Hare  
22 Indian River, the place that is in such controversy  
23 today, because even though it is close to Good Hope,  
24 some of these old people that I mentioned just  
25 a few minutes ago, Deya Manuel, Pezanne Manuel,  
26 Georgina Tobac, they use that fish camp now, and  
27 here is a photograph of Georgina Tobac taken three  
28 years ago making dry fish right across the mouth  
29 of Hare Indian River. Here is a photograph showing  
30 tents that belong to Deya Manuel and his wife and



A. Tobac

1 Georgina Tobac, and also Georgina Kakfwi and Dora Lafferty  
2 lived there at that time.

3 THE COMMISSIONER: Excuse me,  
4 is this the same place?

5 MISS TOBAC: Yes. They  
6 are both the same place.

7 THE COMMISSIONER: And this  
8 one too?

9 MISS TOBAC: Yes.

10 I talked about trapping and  
11 an older person trapping, this is Theodore Tobac  
12 trapping in November of 1972. You can see it is  
13 in a cold, cold temperature, lots of snow, and  
14 he was travelling by dogteam. He didn't trap no  
15 further than fifteen miles east of Good Hope.

16 Here again is another winter  
17 scene of Mr. Tobac. The other photographs is the  
18 same thing, bush life, but different times of the  
19 year.

20 THE COMMISSIONER: Can  
21 we have these photographs too?

22 MISS TOBAC: Sure, you can  
23 have them as long as I get copies, or as long as  
24 you guarantee that get them back somehow.

25 THE COMMISSIONER: I would  
26 like this photograph marked as an exhibit and  
27 these that Miss Tobac discussed and the others  
28 that she hasn't discussed. Miss Hutchinson, can  
29 we reproduce these?

30 THE SECRETARY: Yes.





1 THE COMMISSIONER: All right,  
2 so we will send the originals back. So we'll  
3 have those as well, if we may, the ones that you  
4 just mentioned in black and white.

5 MISS TOBAC: Sure.

6 From here we'll go into, I  
7 think a personal life -- not really personal  
8 life history, but into the backgrounds of the  
9 family, but you must keep in mind that if I talk  
10 about the family, then what happened to maybe my  
11 father or my mother or the children, their children  
12 that was born, happened also to almost a lot of the  
13 people or almost all of the people in Fort Good  
14 Hope.

15 Before that we go into the  
16 era of 1950 to '60 and I will break it down into  
17 five years from there, '60 to '65, '65 to '70.  
18 From, -- I think in about the 1940's they had a  
19 TB epidemic or it hit hard into the North, so  
20 that by the '50's in Fort Good Hope you felt the  
21 effects strongly. There was mothers that went to  
22 hospital in Aklavik for not less than three years  
23 and more than two years. Some as long as three  
24 years. These mothers had children, young children  
25 plus babies. Some of the babies were a few months  
26 old, some a year old, and they all know themselves  
27 here. There's many mothers in here that know  
28 that they went to the hospital in Aklavik and left  
29 their children behind.

30 It was also the time where



1 if you left, if a mother went, then it wasn't really  
2 the father's responsibility to raise the child because  
3 the tradition was so strong, the traditional bonds were  
4 so strong that the children were -- the young ones,  
5 the baby may be given to an aunt to raise, and so  
6 there followed -- I can't even get some of my words  
7 when I want them, but the period when children were  
8 adopted without having to go through the legal means.  
9 And then you had the fathers that maintained the life  
10 of hunting, trapping, fishing and it was full time.

11 My mother, Georgina Tobac,  
12 the first time she had T.B. was in 1949, the second  
13 time in 1956 and the third time in 1967, and for all  
14 those times, two times, the first two times she went  
15 to hospital in Aklavik, '49 to '51; '56 -- pardon me,  
16 from '54 to '56, and then from '67 to '68. The first  
17 two times in Aklavik, the third time in Edmonton. So it  
18 begins to show you, Judge, that from about '50 to '60,  
19 they went to Aklavik, which is far north, or 200, maybe  
20 200 miles north, but then as you go into the '60's,  
21 you find them going south to Edmonton. That gives you  
22 an indication about governmental changes and policies  
23 or whatever, health facilities.

24 My father, the first time my  
25 mother had T.B. had five children, and the first three  
26 were sent to school and the fourth was given, passed  
27 around to a few families until a family from Colville  
28 Lake took her, and that's her parents today.

29 My mother, the one that had  
30 T.B. three times, is the same person that goes out at



1 66 below degrees Fahrenheit today to get wood or to  
2 visit her snares. It is the same lady that lives at  
3 Rabbitskin and gave that strong talk, and I can under-  
4 stand why she did it, because it's an area that she  
5 can now live in that's close to home and she makes use of that  
6 part, and it's an area that's close to a lot of old  
7 people.

8 THE COMMISSIONER: You mean at  
9 the mouth of the Hare Indian River?

10 MISS TOBAC: Yes, across from  
11 the mouth of the Hare Indian.

12 Of the five children, the  
13 second time she had T.B. in 1954, she had just given  
14 birth to a child in '53, so in '54 she had to go back  
15 to the hospital, and there was a child again that was  
16 just a year old and my father, having experienced the  
17 first child that he gave away he wasn't quite willing  
18 to give that last child away so he raised her himself.  
19 Of the children, one spent three years in school, one  
20 eight years approximately and about 15 years for the  
21 other one and 13 years for the youngest one, and I  
22 don't know about the one that was adopted.

23 So all -- see this is just  
24 the background of one family but there's people in here  
25 that went through the same thing, so it resulted in  
26 separations from families, alienation and if a mother  
27 came back after three years then she no longer knew the  
28 baby that she left behind because it was older. This  
29 caused a lot of, you know adjustments to be made and  
30 everything else. It also, I think, was the beginning





1 of the drawing away from the traditional life of the  
2 people. It wasn't so pronounced then as it is now but  
3 it was the beginning of it, the stages that led to it.  
4 Then from there we go into the background of some of  
5 these people that probably started their own lives with  
6 not so wholesome a family background, but starting  
7 their own families.

8 One of the children has married  
9 a man that's been -- that has been a government worker  
10 full time, has worked before that temporarily for com-  
11 panies, and also a man who took a -- or practiced almost  
12 full time bush life while being a full time government  
13 worker. They occur at --- after 5 p.m. in the summer  
14 time, fall time, winter time, spring time, it's broken  
15 into that and on weekends when he took the whole  
16 family. It didn't matter what time of the year, it  
17 could be January and they went out camping for the  
18 weekend, and all the children, there was no exceptions  
19 being made because it was the baby, it's going to stay  
20 behind, it went, everybody went.

21 These were done to supplement  
22 income, he trapped after 5 to go trapping, to supple-  
23 ment his income because even though he was drawing an  
24 income, it was not enough to feed a family of children  
25 and always for food. If he didn't go visit his trap  
26 lines, then there was to go hunting for moose with a  
27 group of other men that probably fell in the same  
28 category as he did, they were full time government  
29 workers but they also strove very hard to continue their  
30 bush life.



Also just with the background of the mother to the father, the first mother and father of that era, one going to Aklavik and Edmonton, while her husband, or my father, for the first time in his life last year, in the summer of '74 went to Edmonton for surgery, and in the summer of '75 he went to Inuvik for a check-up, but you see this also again draws the attention to how far maybe the wife has travelled or how much she's seen, and how the father has remained behind and from that to the children. How much education one may have or had or is having,



1 and how little some of them had but still are carrying  
2 on.

3 I don't know if I am taking too  
4 much time, but I think I am so --

5 THE COMMISSIONER: Carry on.

6 MISS TOBAC: From that we'll  
7 just go into some of the uncertainties of raising your-  
8 self, because you see so many of these children were  
9 separated and were gone to mission schools and then  
10 from there to government schools and in the mission  
11 schools they were raised to work with wood, I mean  
12 hauling wood, harvesting the garden in the fall time,  
13 planting the garden in the spring time. At the same  
14 time that you had book learning you had physical work,  
15 but when you went into the government schools there  
16 was very little physical work, there was all book work.  
17 The cleaning that we used to do was taken over, the  
18 cooking -- some of the cooking that we used to help  
19 with was taken over, everything that you used to do in  
20 the mission school, when you got to the government  
21 school you didn't have to do them any more, not because  
22 they were princesses or prince or whatever, it's just  
23 that, you know it was just such a change in philosophy  
24 of the two schools. So that even though you were going  
25 to the mission school, you were still learning to take  
26 care of yourself and not just yourself, a whole other  
27 group of people that you were living with everyday,  
28 so you still learned how to maintain yourself, keep  
29 a livelihood. In the government schools, no, all you  
30 had to do was sit and learn, and that's hard on a





1 person's mind, if he's used to working and if he's used  
2 to being close to the land.

3 I have to be a little different  
4 because when I went to school I probably hated some of  
5 the things, I probably hated the impersonal aspects of  
6 it, I didn't know the nuns, I didn't know who they were  
7 when I first went to school, I was terrified of the  
8 nuns. They were so alien to people that I had seen,  
9 their habits were different from today, but I know what  
10 I hated about school, book learning, was that it was  
11 either too slow, because if you are a fast learner then  
12 you want to go at your own pace; or else you had  
13 teachers that were either dumb or mediocre and held  
14 you back.

15 I don't know how sometimes  
16 you redeem yourself because when you think about the  
17 times that you went to school and the people that  
18 taught you, they were all white, and I know sometimes  
19 I was beginning to think like a white person, I mean  
20 I dressed like one for sure, at that time, but after  
21 about 15 years, maybe you begin to wonder where your  
22 parents, who you haven't seen for so long and you  
23 wonder what they are doing. You are afraid that they  
24 are going to die before you ever get to see them again.  
25 You think of maybe your sister or brother that got  
26 married that have kids that you don't even know and  
27 they don't even know you and you don't want them to be  
28 as afraid as you always remembered them to be of you  
29 that they were losing you to the white world. So after  
30 you have equipped yourself with as much education as





1 you conned yourself and your superiors into giving you,  
2 the curiosity is no longer into what the white man has  
3 to offer you because you have just about got everything  
4 that you could out of them. You go back to your own.  
5 To learn but also I guess to try -- I don't know,  
6 bridge that gap that they call sometimes too much  
7 education and everything else, falls into it.

8 Most of the time in all that  
9 period I think what happens is that if you don't quit ,  
10 I mean it's either because you have this uncanny  
11 notion for survival or you're just pure stubborn or  
12 just too proud to quit, and the further you go, the  
13 more alone you are because you travel a distance and  
14 more people that you don't know that want to teach you  
15 different things, so you have to raise yourself and  
16 in all ways as much as you can.

17 So some of these -- in Fort  
18 Good Hope we have I think two people that went to uni-  
19 versity. I guess we both didn't complete, we have  
20 maybe a year or something to go, it's not necessary  
21 that we -- that important anyways. I know of one girl  
22 that went into nurse's aide training, but they were from

23 that era, that mission school and transition to a  
24 government school, I have no recollection of -- or I  
25 don't know of anybody in Fort Good Hope that went to a  
26 government school and has yet completed up to Grade 12.  
27 A few yes, and then one or two are continuing from  
28 Grade 12. It's just to draw from the fact that so many  
29 times I have heard white people say well, you native  
30 people are so spoiled. You have free education, you



1 have free health services and everything else, but how  
2 many times I remember when I was going to school they  
3 kept telling me when I was young that go ahead and be  
4 the first one to go to university or whatever, because  
5 as the years go, also there's going to be other of your  
6 own people that are younger that are going to follow  
7 you because of your example, and you find that even  
8 after 15 years, you can't pull out of a hat in Fort Good  
9 Hope somebody that followed from that government era  
10 of education.

11 I can't go into everything that  
12 I wanted to say, really, because it's too long, but I  
13 hope this will give you an indication, Mr. Berger, that  
14 it was very hard for a lot of us to have to think back  
15 to these years. Even myself, I am not saying that I am  
16 that young or that old, but we have tragic incidences  
17 in our lives that continue on today. We don't want to  
18 remember some of these things, because we were alone so  
19 many of the times, starting from when we were just kids,  
20 not even old enough to be six years old sometimes, and  
21 we were that alone, because we went to Aklavik or some-  
22 thing, we were far from home. Some of these older  
23 people, sure it's hard, you can't pack up in one hour  
24 what you are in 67 years. Some of them, it's the first  
25 time they ever spoke in front of a crowd, but to speak  
26 like that you have to start unearthing some of the  
27 emotions and memories that you hold as yourself as  
28 people. We are not people that talk about ourselves  
29 and explain why we do this and we do that, we just  
30 don't have time sometimes because you are busy out



1 there, trying to make a living on the land. That con-  
2 sumes all your time, physical as well as mental. Some  
3 of the leaders today, there's a paradox again. Some  
4 of the leaders that want to live out in the bush can't  
5 because there are meetings to go to. There's meetings  
6 to go to Yellowknife, there's meetings to go to in  
7 Ottawa, that takes full time , and at the same time  
8 that we want the bush life, some of the laws, some of  
9 the policies that we have to follow, some of the govern-  
10 ment manipulations by policies and programs that we  
11 haveto follow and keep up with, some -- Just Arctic Gas  
12 alone and the pipeline is time consuming.

13 So sometimes I -- I mean I  
14 don't want to say some of what I feel, but I can say  
15 this, that sometimes I feel so angry because I just  
16 don't have a guarantee right now, of some of those  
17 people, they promised me that we were going to be so  
18 educated, that we were going to do these things and  
19 here we are again alone. I am not saying that you need  
20 all the education to follow all these manipulations,  
21 it is just that sometimes I wish -- that 15 years has  
22 been wasted by the government, I feel, because we  
23 haven't got a number in Good Hope to carry on. Even  
24 now if we wanted to man a Twin Otter with two pilots  
25 from Fort Good Hope, we don't have them, and that's  
26 just, not even the highest. We don't even have anybody  
27 that -- we don't even have five carpenters, although we  
28 have them in the older men range where they never went  
29 to school, they are darn good carpenters. We have got  
30 darn good log builders but they don't have that paper





1 that says they are qualified, that you have to use for  
2 proof when you have to go to the white system to earn  
3 your wage. Everything is unwritten, but it's in us.

4 So much of the misunderstanding  
5 is because people want so much for you to express your-  
6 self, they can't, they just do, they live. My brother-  
7 in-law, he could never be able to sit in front of you  
8 in 5 minutes here and tell you how he lives his life  
9 because he lives it. He doesn't talk about it, he goes  
10 and does it. That takes time and you have got to give  
11 it everything you have, your brain work, your mental  
12 and your physical, and if you are lucky to have a good  
13 wife that follows you right through, well you have got  
14 it made and a lot of these people are like that.

15 Then when you go into settle-  
16 ment living and there's so much drinking, some of the  
17 stresses arising from drinking is bad. You always see  
18 the same women beaten up in the face so many times and  
19 sometimes in the winter time you have people saying  
20 that they would like to commit suicide and sometimes  
21 you say well, we'll talk it over with you. Sometimes  
22 you're so mad you say well go ahead, one less wouldn't  
23 hurt, but these things we have to put up with, these  
24 things the people have to live with every day when they  
25 are in Good Hope and in town. These are some of the  
26 things you haven't seen while you are here and you must  
27 commend the people for having been so good during your  
28 visit because they really made an effort.

29 Nobody ever talks about what  
30 good we still have now. If you go to church on Sunday



1 sometimes you always hear about how bad you are, never--  
2 one day in that one hour that you have time to go to  
3 one place where you think you are going to get comfort,  
4 you don't get it. Those are some of the things we want  
5 for the people, to make them start believing in them-  
6 selves, somebody telling them that they are good in  
7 spite of all the problems they have and most of the  
8 problems they have is not their fault anyway, if you  
9 just look at that it's proof.

10 The kids, look at the kids.  
11 Most of them, the young ones, they are babysitters,  
12 they raise their brothers. The grandparents, they are  
13 babysitters again. How many families, how many kids  
14 they have and have married and they are babysitters to  
15 all those families. Everybody somehow never has time  
16 to do anything for themselves because it's always for  
17 somebody else, and it just goes to prove how much time  
18 is used, so we never have time to work on other things  
19 that maybe we could work on if we had more help, more  
20 -- I mean, policies or government programs and so I  
21 think I'm just going to make a final thing to my pre-  
22 sentation, because it's too long what I'm going to say  
23 anyway.

24 In your recommendations about  
25 the pipeline hearings and everything, if you would  
26 encourage, or stipulate that the government start to  
27 begin now to revamp their programs in health, education,  
28 employment, that the problems are so great for us right  
29 now, but if they start revamping their programs and  
30 that, then it might help a little bit when we have to



1 start heading into all the -- if the pipeline is going  
2 to come, then the acceleration of everything again  
3 because it's too much even now to even handle most of  
4 it. Sometimes I think their responsibility is that  
5 they cooperate with the native organizations and the  
6 government bodies in the settlements and not always  
7 think that they are trouble makers. If the settlement  
8 is at least a little bit advanced in political climate  
9 or in their political stands, you always find that the  
10 government and the white backlash saying, oh those  
11 natives are not satisfied with what we gave them,  
12 they are just a bunch of troublemakers. That's untrue,  
13 if you just again show them a picture of the unfair-  
14 ness.

15 A settlement may want to  
16 advance politically and it may have the qualities to  
17 advance, but if you have such a thing as an unknown  
18 white backlash, they'll just cramp you when you are  
19 going to get started. It defeats the people again and  
20 the leaders. It's hard living in a settlement these  
21 days, you might not believe it, but it is, and you have  
22 to live it day in and day out, and you got nobody to  
23 understand you. Most major towns in the north think  
24 they can lord it over us because we just come from  
25 small settlements, we are just small settlement people,  
26 we are not. If they just remember that some of their  
27 wages they earn or some of the positions they have in  
28 large towns, is simply for the fact of the number of  
29 settlements along the Mackenzie River and in the North-  
30 west Territories, where most of the native people live.





1 And maybe one day these small settlements are going to be  
2 the ones who will have enough strong voice to tell the  
3 others, the regional big town that -- that it means to  
4 govern itself.

5 And so that in closing, Mr.  
6 Berger, some of the pictures I have here I could just  
7 label them and give it to you as exhibits, and that's  
8 it.

9 THE COMMISSIONER: Fine, thank  
10 you.

11  
12 (WITNESS ASIDE)

13  
14 THE COMMISSIONER: I think we  
15 will adjourn for a cup of coffee but Miss Hutchinson,  
16 would you label that picture as an exhibit and Miss  
17 Tobac, would you just write on the back of each of  
18 these what it is, if you wouldn't mind?

19 MISS TOBAC: Sure.

20 THE COMMISSIONER: And I think  
21 it might be agreeable to Mrs. Jackson and you if Mrs.  
22 Jackson were to summarize what you have said after  
23 coffee. Would that be all right, Mrs. Jackson?

24 MRS. JACKSON: Yes.

25 THE COMMISSIONER: And we  
26 will stop for a cup of coffee now. Thank you very  
27 much, Miss Tobac.

28  
29 (PROCEEDINGS ADJOURNED)  
30





1  
2 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

3 THE COMMISSIONER: Let's return  
4 to our seats, shall we and we can begin again.

5 (Translation of Miss Tobac's presentation.)

6 Thank you very much, those  
7 photographs will be marked and would you also, Miss  
8 Tobac, let us have that diagram that you put up on the  
9 wall?

10 CHIEF T'SELEIE: I would  
11 just like to, there was an important point that wasn't  
12 translated right, one of Addy's. I would just like to  
13 go over it.

14 THE COMMISSIONER: Thank you.

15 (PHOTOGRAPHS OF FORT GOOD HOPE AND DIAGRAMS  
16 MARKED AS EXHIBIT C-138)

17  
18 THE COMMISSIONER: Well if  
19 anyone else would like to speak, we have lots of time  
20 this evening -- I have, at any rate.

21  
22 MICHEL GRANDJAMBE, Sworn:

23  
24  
25  
26 MR. COOK: I am reading  
27 this brief on behalf of Michel Grandjambe.

28 THE COMMISSIONER: Excuse me?

29 MR. COOK: I am reading  
30 this brief on behalf of Michel Grandjambe.



1 THE COMMISSIONER: I see.

2 Well, I wonder if Mr. Grandjambe could be sworn. It's  
3 perfectly all right for you to read his brief, but --

4 MISS HUTCHINSON: He has been  
5 sworn.

6 THE COMMISSIONER: Oh, he has  
7 been? Go ahead.

8 MR. COOK: "My name is  
9 Michel Grandjambe, born and brought up at Fort Good  
10 Hope, N.W.T. I very well recall during my early child-  
11 hood, my parents and I and the many other families  
12 used to go to the mountains southeast of Fort Good  
13 Hope.

14 'I had a bow and arrow made out  
15 of willows. The arrows had no head points. With  
16 this weapon of practically no value as far as killing  
17 game birds was concerned, however I used to be anxious  
18 to have a head start on the other people so that I can  
19 kill some spruce grouse which were plentiful. This was  
20 the ancient way of making a living. I used to be full  
21 of joy every morning. We break camp and move on towards  
22 the mountains where food was plentiful.

23 'I used to feel tired and could  
24 hardly keep up with the rest of the group, even though  
25 I was making great effort to keep up with them. Once  
26 we moved right into the mountains we have all we want  
27 to eat, all fall and winter. The men used to go to the  
28 settlement for groceries at Christmas time and Easter.  
29 We had no worries, no flu or even common cold. We  
30 would all come to settlement only sometimes about mid-



1 June.

2 'My parents both died later on  
3 and then I drifted from family to family and often did  
4 not have enough to eat, maybe because I was an orphan.  
5 I finally grew up. I associated with good hunters and  
6 this was the only way I could eat properly for many  
7 years.

8 'We, the Dene people of Fort  
9 Good Hope, are happy people. You and the rest of your  
10 party may have seen them these last two days.

11 'The local residents and all  
12 the native residents of N.W.T. do not want a pipeline,  
13 and I agree with them. I personally think that the pipe-  
14 line may not cause destruction to the wildlife, but  
15 the seismic crew of various oil companies are the ones  
16 who are causing considerable destruction to our land.

17 'Some of the speakers before me  
18 spoke as if Mr. Blair is responsible for all the  
19 damages done to our land by various companies. It  
20 would be better if it is made known to him what is  
21 being done by these seismic crews.

22 'We, the Dene people of Fort  
23 Good Hope do not want the pipeline, because our land  
24 is our supplier of livelihood.

25 'Mr. Berger, we earnestly  
26 request that when you give favourable consideration to  
27 our demand, when you make your report to Ottawa, that  
28 we Dene people do not want the pipeline."

29 Mr. Grandjambe would like to  
30 say a few other words in addition to what has been





1 presented through the brief.

2 THE COMMISSIONER: Go ahead,  
3 Mr. Grandjambe.

4 MR. COOK: What has  
5 been read just now, because the time --

6 THE COMMISSIONER: Excuse me,  
7 we will have to swear you as an interpreter, sir.

8  
9 EDDIE COOK,  
10 Sworn as Interpreter:

11 THE COMMISSIONER: Just carry  
12 on, just repeat what you said. You were giving me that  
13 in English.

14 THE INTERPRETER: When he gave  
15 his brief, it was the time when we were still -- we  
16 still carry on old ways of making a living out of the  
17 -- living out of the land, and then later on he said  
18 when the first aircraft landed in Good Hope, it was  
19 passed on the other side of that island, it was  
20 directly in front of the settlement --

21 THE COMMISSIONER: What?

22 THE INTERPRETER: The first  
23 aircraft that landed --

24 THE COMMISSIONER: Yes.

25 THE INTERPRETER: -- at Good  
26 Hope, and it landed on the other side of the island  
27 which was directly in front of Good Hope and it  
28 caused great excitement and they all ran over to see  
29 what was what, and he is the one that outran everybody.

30 At that time when the first



1 aircraft came, well that time he said the people were  
2 living practically -- have old ancient ways and there's  
3 rumours about an aircraft coming, an airplane coming  
4 to this settlement, which has caused considerable  
5 anxiety amongst the people. They want to know what was  
6 this everybody was living, there was people living  
7 north, south, east and west up here, up Good Hope rather.

8 He said we were -- more or  
9 less led a quiet life and that's the first noise we ever  
10 heard. And then the worlds changed, the north has  
11 changed and developments take place and our land,  
12 the world, our land is changing from day to day.

13 Nowadays, it would appear  
14 there is something rather odd. Well when you are 32,  
15 he said you can almost see evil right in broad daylight,  
16 directly amongst us, he said.

17 He says I agree with the  
18 people, all the speakers and everybody who expressed  
19 their views, how much they care and care their land.  
20 He said I am trying to be as brief as I could because  
21 I know there are speakers coming up after me.

22 Whatever, when you voice your  
23 opinion, whenever you are speaking out in the public,  
24 it's advisable that you tell the truth what you actually  
25 see. When you express your opinion in a general meeting  
26 such as this, it's advisable that -- do not express  
27 opinion as if you got a grudge against such and such a  
28 person, because you don't know what person you are  
29 talking to or you are talking about, you don't know  
30 how he feels.



1                               The speakers, all the people,  
2       and all the residents of Good Hope, that is the Dene  
3       people, whatever they are saying because they are all  
4       of the same opinion, regardless of age, because they  
5       are good people and they all agree with one another,  
6       and therefore that is their own opinion.

7                               You may have noticed that some  
8       of the speakers may have voiced opinions as if they  
9       were talking -- as if they had a little bit of grudge  
10      against you white people but it isn't so. It has been  
11      said previously that regarding this pipeline and the  
12      construction of the pipeline and they are all against  
13      it, that is the reason they     sound as though they had  
14      a grudge against you people.

15                              I announce to you, Mr. Berger  
16      and Mr. Blair, when you turn back -- when you return  
17      home to whomever, to which authority to whom you are  
18      going to bring your report, I hope you give us favour-  
19      able consideration to our request.

20                              THE COMMISSIONER: Thank you,  
21      Mr. Grandjambe. Would you leave your statement with us  
22      and it will be marked then as an Exhibit. I don't  
23      think it is necessary to translate the   statement  
24      that was read in English into Slavey. That will give  
25      us more time to hear more of the people, so just mark  
26      that as an exhibit.

27                              Thank you, Mr. Grandjambe.

28

29

(WITNESS ASIDE)

30



(STATEMENT BY MICHEL GRANDJAMBE MARKED AS  
EXHIBIT C-139)

MR. KAKFWI : This is Joe  
Boniface, Fort Good Hope.

THE COMMISSIONER: Go ahead,  
Mr. Boniface.

JOE BONIFACE, Sworn:

NOEL KAKFWI, interpreter:

THE INTERPRETER: Mr. Joe  
Boniface is 59. What he started with, he said he makes  
his living out of the land. He never have any opportu-  
nity to get a dollar from labour or anything, just  
straight out from the land.

He makes a good living in the  
bush but he said he had an accident, a hand operation,  
and he said he's kind of lame in one hand so he says  
it won't work a thing now. My dad taught me how to make  
a living in the bush, a good living. He doesn't go  
around town and ask for labour or look for work, he  
says he is man enough to make his living out in  
the land in trapping. He doesn't talk English or write  
or nothing, he doesn't understand the words.

He went out to Edmonton for a  
hand operation and that is the first time he sees some  
white people. He says quite a few times people will  
gather to go to meetings, not him, he said. This is  
his home town and he stick with it, he don't go away  
from Good Hope, through the summer he means.





1 Now it has come to a showdown  
2 that he is thinking about it. He doesn't know how to  
3 talk English, he never did any labour work and they are  
4 talking about putting a pipeline through the Mackenzie  
5 Valley and he is just wondering how he is going to make  
6 a living. He's crippled and his land is going to be  
7 destroyed.

8 It's true, he said, saying  
9 that he is making his living out of the land. He gets  
10 his tea but with the money that he buys his tea and  
11 flour, he traps, nothing else, and he is telling the  
12 truth. Now he's worried about the coming, the future,  
13 now he is crippled in one arm, he has just got one  
14 hand, what is he going to do in the coming years for a  
15 living? He's got a bunch of children, he's got a wife  
16 to support and he is worried about that.

17 He said his dad is the one  
18 that made him learn a good living, hunting, trapping.  
19 He said he was spanked a lot from his dad in his young  
20 days, but that was a good thing what his dad was doing  
21 he said, now today he makes his living up to now from  
22 the land, never depend on work, just from the straight  
23 land trapper. He got a spanking from his dad when he  
24 was 16 years old, now today he said if any father would  
25 go and spank a boy about the age of that, what will  
26 happen, that boy will beat up his dad for sure.

27 He said that was a good thing,  
28 what his dad was doing, he says, up until today he is  
29 proud of himself for making a good living out from the  
30 land which he thinks belongs to him.



1 He said this is all he has to  
2 say.

3 THE COMMISSIONER: Thank you  
4 very much, Mr. Boniface. Thank you.

5  
6 (WITNESS ASIDE)

7  
8 THERESA PIERROT, Sworn:

9  
10 MRS. PIERROT: Mr. Berger, my  
11 name is Theresa Pierrot.

12 My answer to the pipeline is  
13 no because I am married, a mother of eight children,  
14 ages 20 to 4. I lived in Fort Good Hope all my life.  
15 I was born somewhere in the Rampart's area.

16 My parents were travelling back  
17 to their hunting area by dog team and they stopped  
18 over night for me to be born. From then on I lived with  
19 my parents til I was 11, then I went to school -- the  
20 mission school in Aklavik. Life in the school was  
21 wonderful. When I say wonderful, I mean the nuns  
22 teach us the good way of living, the Father with the  
23 boys and girls went fishing and hauled loads of wood  
24 to feed and shelter the whole children and the school  
25 from the cold.

26 I used to like that school  
27 because it was no different than home. I could have  
28 been like the children now, not even knowing what to  
29 do on their own land. Then the government took the  
30 school over. By that time, my oldest girl was 6. The



1 teachers told us we'll have to send our child away to  
2 go to school. They wanted a nice, clean, warm place to  
3 stay for the children where they won't worry of firewood  
4 or anything, where they can do nothing but go to  
5 school.

6 She went to school and now  
7 when she comes home, she can't go to the bush because  
8 she went to the hostel every year to go to school. She  
9 doesn't know of bush life, so I thought that might  
10 happen to her brother and sisters. So we brought them  
11 out to the bush, we taught them how to trap, hunt and  
12 fish. But my eldest daughter is just lost. She gets  
13 a job, then gets fired. She hitch-hikes on the highway,  
14 looks for a job here and there, but I can't just sit  
15 back and let that happen to my children, or the children  
16 of Fort Good Hope.

17 I would like to see them use  
18 the land the way we did, not to spoil it like the work  
19 of the white men. I can almost see the hill on the  
20 north side of town where I pick berries with my kids.  
21 I can see it being torn apart by traffic or the pipes  
22 and men.

23 The town plan was on that hill,  
24 but the people get wood from there so we said no.  
25 So we can save the beautiful hill. We don't want to  
26 pick berries in a pile of junk or funny looking stove  
27 pipes. This is the reason we didn't let the white men  
28 put the houses there.

29 We know it was for us, the land  
30 meant so much to my Dene people. You gas and oil





1 companies already spoiled most of our hunting and  
2 trapping area. What you gave us in return, nothing.  
3 You're still taking from us. Are you never satisfied  
4 with what you have now? Why don't you go back down  
5 south and live on a simple farm? It won't be hard to  
6 do.

7 The highways would take away my  
8 girls and others in town. They took one, that's good  
9 enough. Not any more or not with my people in Good  
10 Hope. I'm working with the students of Chief T'Selehye  
11 school with my husband. My husband and I are taking  
12 the children of the school out to the bush each year to  
13 teach them how to trap, hunt and fish. I am teaching  
14 handicraft work in school. My choice is that I want the  
15 land for hunting area for the Dene people of Fort Good  
16 Hope, for their children.

17 The lands and islands along  
18 Mackenzie River are being used for hunting moose, rats  
19 and beavers as far as 65 miles and lands from settle-  
20 ments south as far as 50 miles, also to be used the  
21 same way. We used this land, but we don't use it to  
22 destroy it. The Dene people like to use it the way  
23 their fathers and grandfathers did, but they put the  
24 pipeline through, the people will have no place to  
25 hunt.

26 I won't like to see the land  
27 across the Jackfish Creek jammed with traffic. The  
28 place I used to pick berries. I would not like the  
29 land to be destroyed, for the sake of my Dene people  
30 and their children. The construction would take half



1 of the hunting area.

2 Come to the bush with us for  
3 a while, then you'll see how much we need the land.  
4 So I do not want the pipeline. My job is not to dig  
5 hundreds of feet underground or to drive a cat ~~craz~~ in  
6 the bushes chasing all the animals away, cutting down  
7 trees. My instruments are traps, fish nets, tent and  
8 stove, even 30 to 40 students, no one would starve.

9 I don't like the idea of  
10 drilling at the Hare Indian River because of the taste  
11 of the ducks that I had about two years ago, had  
12 been in oil on the cat road, that is why. I wanted  
13 no one to destroy anything at Dene River, at just the  
14 right spot I wanted to put the trapping camp for the  
15 students of 6 to 8 years, those who couldn't go far,  
16 and up along the river for older boys to trap.

17 I wanted -- excuse me. I  
18 wanted no one to destroy anything at Dene River, I  
19 want it for my students. Please, this is to keep them  
20 alive and to learn how to make a good living on our  
21 land where they'll live free life and use it the way  
22 -- the same as our Dene people did.

23 I have got some of these --  
24 even white children are interested in camping and hunt-  
25 ing, and this is just to show that we had shot two  
26 moose last April in the trapping camp and the meat is  
27 being shared amongst the students, and this is the logs,  
28 the wood that we cut down to use for the firewood,  
29 the children are working at it. Maybe words will mean  
30 nothing to you, and this is why I brought these, and



1 this is a white man from Australia that wanted to come  
2 and live in our -- on our land and work like us, and I  
3 took him out in the bush and he wanted to marry my  
4 daughter and live like us. I took him for one month  
5 and he was no good for anything, absolutely useless for  
6 the bush. He wants to tan the moose hide, I showed him  
7 how to clean the moose hide, look at these pictures  
8 right there, he couldn't do nothing, no good. And I  
9 told him to go away, if my daughter doesn't want to  
10 change her mind she can go with him, and I feel sorry  
11 to see her go. She doesn't know what she lost on her  
12 land.

13 That's all I have to say,  
14 thank you for listening.

15 THE COMMISSIONER: Thank you  
16 very much. Could we --

17 MRS. PIERROT: I will just  
18 repeat my --

19 THE COMMISSIONER: Thank you  
20 very much, ma'am, thank you. And would you let us  
21 keep your photographs? We will promise to return them  
22 to you.

23 MRS. PIERROT: Yes.

24 THE COMMISSIONER: Thank you.  
25 Would you mark the statement and the photographs as  
26 exhibits?

27  
28 (WITNESS ASIDE)  
29  
30



(SUBMISSION OF THERESA PIERROT MARKED AS  
EXHIBIT C-140)

CHIEF T'SELEIE: Mr. Berger, she  
brought a written statement from Charlie Edgi that can  
be read after, is that okay?

THE COMMISSIONER: Yes.

I am sorry, it is a written  
statement of --

CHIEF T'SELEIE: Of her husband.

THE COMMISSIONER: Oh, and is  
he here?

CHIEF T'SELEIE: No.

THE COMMISSIONER: Well it can  
be read, ma'am, your husband's statement can be read and  
it will be received as an unsworn statement in the  
usual way, so that's quite all right, you go ahead.  
Just give us your husband's name to start with.

MRS. EDGI: Charlie Edgi.

THE COMMISSIONER: Thank you.

AGNES EDGI, Sworn:

MRS. EDGI: "We, the Dene  
people, were born on this land of ours. We are not like  
the white people who go wandering around looking for  
work. They are not like us people who have a home in  
one place. They, the white people, move from one town  
to another, from one country to another, searching for  
jobs to make money.





1 "The white people, they don't  
2 really care what they do to this land of ours, as long  
3 as they make the money. This pipeline they are trying  
4 to bring through our land really doesn't matter to them  
5 as long as they make their money on it. They don't  
6 care at all what effects they will have on this land of  
7 the Dene people.

8 "Things are different with us  
9 Dene people 'cause we want to go fishing, when we  
10 pack up and leave to whichever lake there is fish or to  
11 wherever there is fish along this Mackenzie River of  
12 ours. After we have done our fishing we always come  
13 back to our settlement. This does not apply to us  
14 people only but to all the people in this land of ours.

15 "This is why we don't want the  
16 pipeline to come through. We the people are concerned  
17 to what happens on our land. We want to do as we  
18 please on our land, as we have been doing for so long.  
19 Not only us people here are saying this but other people  
20 all over this vast land of ours."

21 THE COMMISSIONER: Thank you.  
22 That statement will be marked then as an Exhibit. I  
23 don't think it is necessary to translate it, it will  
24 give us a little more time for some other statements.

25 Thanks.

26  
27 (STATEMENT BY CHARLIE EDGI MARKED AS EXHIBIT  
28 C-141)  
29

30 MRS. EDGI: And this is my two



1 cents' worth.

2 My name is Agnes Edgi.

3  
4 A long time ago,  
5 our elders suffered to live off the land. The white  
6 people had it easy. They never thought about our land  
7 and now when they want fuel and gas for their homes,  
8 they come north and try to take the land away from us,  
9 from us Dene. The white people down south have cattle  
10 which they can butcher any time for food or money.  
11 We the Dene people have to hunt for moose in the cold  
12 winter and fish in the summer for food.

13 If the pipeline comes through  
14 there will be no more wildlife for us to hunt for food.  
15 I am not saying this, not for the present, but for the  
16 future, for our great greatgrandchildren and I am pretty  
17 sure everyone in the north feels the same that that is  
18 why we don't want the pipeline and we mean it. The  
19 north is too beautiful to be destroyed.

20 How many white people come  
21 north and say the north is beautiful? If the pipeline  
22 comes through, we won't have a beautiful land. The camps  
23 are going to leave all the garbage behind.

24 This is all I have to say.

25 THE COMMISSIONER: Thank you,  
26 Mrs. Edgi. Would you leave your statement with us and  
27 it will be marked as an exhibit. I don't think it is  
28 necessary to translate it, because that will give us a  
29 little more time.  
30



(WITNESS ASIDE)

(STATEMENT BY MRS. AGNES EDGI MARKED AS  
EXHIBIT C-142)

MR. SHAE: Mr. Berger, my name  
is Billy Shae.

THE COMMISSIONER: Excuse me,  
Mr. Shae. We'll just stop for about a few seconds  
while people are changing their seats, there is just a  
little bit of noise. We will let it die down for a  
second.

All right,  
carry on, Mr. Shae.

BILLY SHAE, Sworn:

MR. SHAE: First I want to say  
some words out of my own mouth, it's not written here  
though. I have been in A.V.T.C. for a while --

THE COMMISSIONER: Excuse me,  
is that microphone on? Start over if you would.

MR. SHAE: I've been in school  
in A.V.T.C. ever since, for a while last year, but I  
learned something from here. I had written and studied  
out there like the railroad and all that kind of stuff.





1 I would like to tell you that I had been away from --

2 THE COMMISSIONER: Excuse me,  
3 it's all my fault, but there's a little bit of noise  
4 still here and it makes it hard for me to hear what you  
5 are saying, so you just relax and just go a bit slower  
6 and I'll concentrate on what you are saying.

7 MR. SHAE: I have been away  
8 from the land for 14 years because of education and I  
9 don't want that, I want the land. I lost my tongue,  
10 my native tongue. All I do is talk white man language  
11 almost all my life.

12 Now I will go on to reading.

13 THE COMMISSIONER: Fine,  
14 please do.

15 MR. SHAE: Mr. Berger, I am  
16 strictly in no way going for the proposed Mackenzie  
17 Valley pipeline for I have seen what had happened to  
18 the early Indians and the railroad in the southern  
19 States because after they made an agreement with the  
20 reservations for the Indians and after the railway was  
21 built, the white man said some of the land was theirs  
22 because of the railway.

23 Then the treaty came to the  
24 north because of something called unholy water that made  
25 some of the nation go haywire and I don't know what  
26 they were really signing but they -- and they didn't  
27 know what they were really signing and look it now, they  
28 sure made a big mistake out of it.

29 Now, what do the white man want?  
30 They want a pipeline through the north to the U.S. Do



1 you think that they went just a little too far? The  
2 way that I reckon it is, is that there will be a lot  
3 of money all right, what if something happened to the  
4 pipeline? Then there is danger and disaster to the  
5 north and probably there could be war like the nineteen  
6 century of General Custer's last stand and the  
7 Independence War of the Alamo in 1836 and both put  
8 together.

9 And as for money, I reckon  
10 that it might go for booze most likely, and nothing  
11 worthwhile and it will be a depression for us Dene  
12 people and the white men would not need us for jobs.  
13 It's like the pollution in the south, such as the smoke-  
14 stacks from the factories and dumping of garbage in the water that  
15 killed plenty of fish and maybe some other species.

16 Now, I am absolutely fed up  
17 of being pushed around and it's about time that I show  
18 you my will power and courage of being not like a dead  
19 duck or dumb and stupid in swampland. Long ago, the  
20 government encouraged native children to go to school  
21 and now look at how many children know their native  
22 tongue and skill of how to live off the land and just  
23 now the government notice the effect of it to the Dene  
24 nation. Why didn't they thought of it before they  
25 encouraged your child to go to school.

26 Almost everything that they  
27 brought up was purely thinkless. They should think of  
28 what's going to happen in the future before they bring  
29 something up.

30 I have had three calls from



1  
2 who I believe is my brother who passed away at three or  
3 ~~four~~ years old and one vision. I reckon I know what the  
4 three calls and one vision because -- because I had  
5 made three predictions of death, one of which I could  
6 have save in Inuvik. The other two which were just  
7 too impossible to save or warn for they were dead the  
8 minute I thought of them and the last time I reckon  
9 that it is, the vision I had was probably that this  
10 thing here, pipeline stuff.

11 The vision I have is probably  
12 a great fear to the pipeline going through this north,  
13 and I rather drop dead than see it go through for I  
14 hadn't had my fun on the land ever since my brother  
15 passed away.

16 This property of land is for  
17 all the Dene nation and they should use it for something  
18 useful and not make it look as if it belonged to the  
19 pale face or the white people.

20 I suppose that's all I got to  
21 say.

22 THE COMMISSIONER: Thank you.  
23 Would you leave your statement with us and we will have  
24 it marked as an exhibit, and I don't think we need to  
25 translate it, Mr. Kakfwi and I just managed to spill  
26 a cup of coffee on the table, so I think we had better  
27 adjourn for 5 minutes while I clean it up.

28 (SUBMISSION BY MR. BILLY SHAE MARKED AS EXHIBIT  
29 C-143)

(WITNESS ASIDE)

30



1 (PROCEEDINGS ADJOURNED)

2  
3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

4  
5 THE COMMISSIONER: We'll come  
6 to order again, ladies and gentlemen, and I think that  
7 we are ready for our next witness, and I understand,  
8 sir, that this young lady will read your statement that  
9 she has copied for you on your instructions. Could you  
10 do that, miss, please, read the statement?

11 And the gentleman's name  
12 please? That's okay, go ahead.

13  
14 JOHNNY TURO, Sworn:

15  
16 MISS GULLY: He said his name  
17 is Johnny Turo. And he says God made this world and  
18 we the Dene people were born here in Good Hope as well  
19 as our ancestors. This is our land, this is our land  
20 so we can't allow it to be destroyed by putting a pipe-  
21 line through it or allow ourselves to be put on reserves  
22 because it is our land, so no white man can say "stay  
23 on this piece of land which we have given you".

24 We the Dene people and all the  
25 native people of the north say we don't want no pipeline  
26 because if they put it through all the animals will die  
27 out and we won't have any Dene food to eat such as  
28 moose, caribou, beaver, ducks, fish and all the rest of  
29 the animals.

30 If the pipeline should go





1 through and there is a forest fire or should lightning  
2 strike the pipeline, it would explode and the world  
3 would come to an end before its time.

4 So, Mr. Berger, that's all I  
5 have to say for now.

6 THE COMMISSIONER: Thank you  
7 very much, sir. That statement is one that we would  
8 like you to leave with us so it can be marked as  
9 an exhibit. Thank you, sir. I don't think it is neces-  
10 sary to translate it, Mr. Kakfwi.

11  
12 (WITNESS ASIDE)

13  
14 (SUBMISSION BY JOHNNY TURO MARKED AS  
15 EXHIBIT C-144)

16  
17 FRANK PIERROT, Sworn:

18  
19 MR. PIERROT: My name is Frank  
20 Pierrot, and I am married and I have three kids. I  
21 would like to say a few words today on how I feel about  
22 the pipeline.

23 In 1921, the white peoples  
24 came to our land and gave us \$5.00 each year to have  
25 peace between us. Now it looks as though they were  
26 giving us that money for our land.

27 Now they are trying to put a  
28 pipeline through our land but this cannot be done  
29 until this land claim is settled.

30 After this pipeline is put



1 through and the oil has run out, our land will be all  
2 damaged and the white people will go back south with  
3 all the money they made while we are still here and  
4 have made nothing from it.

5 That's all I have to say.

6 Thank you.

7 THE COMMISSIONER: Thank you,  
8 sir, and if you will let us keep your statement, we will  
9 mark it as an exhibit and it will form a part of the  
10 permanent record of the proceedings. Thank you.

11  
12 (WITNESS ASIDE)

13  
14 (SUBMISSION BY MR. FRANK PIERROT MARKED  
15 AS EXHIBIT C-145)

16  
17 THE COMMISSIONER: I should say  
18 that Mrs. Mary Rose Drybone who gave a very comprehen-  
19 sive statement this afternoon, in her -- relying on her  
20 experience here as a social worker and of course upon  
21 her own life experience, has given her statement to us  
22 and we will give it an exhibit number and it will form  
23 a part of the permanent record of the proceedings. We  
24 have done that in case we don't have time later on to  
25 translate that statement.

26 Well, carry on, sir.

27  
28 GENE RABISCA, Sworn:

29  
30 MR. RABISCA: Mr. Berger, my



1 name is Gene Rabisca. I'm strictly a trapper. I live  
2 in Fort Good Hope, and I was born and raised in the  
3 bush. When I was 7 years old, that is when I start  
4 -- when I first start learning about bush life. I used  
5 to watch my brothers come back from their trap line.  
6 They would bring back marten and when they go hunting,  
7 they would always bring back a moose or caribou.  
8 They are good hunters and trappers. They seldom fail  
9 when hunting, and I used to envy them for that.

10 I used to envy them because  
11 they were good in the bush life. Ever since that time  
12 I had one thing in my mind, I wanted to be a trapper.  
13 From then on, I tried hard to learn the ways of bush  
14 life. I'd go to traps with my brother or else with my  
15 mom. I learned most everything from my mother. She's  
16 a tough woman when it comes to bush life. Through  
17 hardships and good times, we always stuck it out, we  
18 seldom complained for complaining is not the way of a  
19 true trapper.

20 My mom she did a good job, she  
21 made a good trapper out of me. She taught me to follow  
22 in the footsteps of my ancestors. Today I stand out  
23 amongst trappers, and I am proud of it and I am grate-  
24 ful to my mom for that.

25 Eight years ago I was trapping  
26 around Anderson River, about 180 miles from here. It  
27 was a beautiful country, lots of wildlife and there was  
28 plenty of marten. I made out good that year, I never  
29 got hungry, for there was plenty of caribou and fish on  
30 the lakes.





1 Three years later, I went back  
2 out to that same place again. What I saw there did not  
3 please me. That once beautiful country was criss-  
4 crossed with seismic lines. It looked more like a  
5 checkerboard from the air. Not only that, there was a  
6 lot of filth, like empty barrels and wires, it was  
7 unclean. They left their filth on the land, they left  
8 their mark on the land, marks which will never disappear,  
9 marks which will make the trapper fight for his land.

10 Fur and caribou got scarce  
11 since then. With my experience, I blame seismic and  
12 the filth they left. That is enough for me to know that  
13 the white man has no respect for the land.

14 That is one of the reasons why  
15 I am against the pipeline. The pipeline will only  
16 bring grief and trouble to my people. Even after land  
17 settlement, I will still be against the pipeline, and  
18 if my Chief, my people, fight against pipeline, I  
19 will fight alongside them right to the end.

20 Thank you, that's all I have  
21 to say.

22 THE COMMISSIONER: Thank you  
23 very much, sir. May we keep your statement and have it  
24 marked as an exhibit?

25  
26 (WITNESS ASIDE)

27  
28 (SUBMISSION BY MR. GENE RABISCA MARKED AS  
29 EXHIBIT C-146)  
30



1 THE COMMISSIONER: Are you  
2 speaking in English or in --

3 MR. MCNEELY: English.

4 THE COMMISSIONER: Well, you  
5 carry on in English and we won't interpret this.  
6

7 WINSTON MCNEELY, Sworn:  
8

9 MR. MCNEELY: My name is  
10 Winston McNeely.

11 Mr. Berger, I would like to  
12 say a few words. My dad was a white man and they trapped  
13 in this country and they traded in this country and he  
14 loved the land and the people that lived on this land.  
15 He dedicated his life to this land and he lived here  
16 all his life until he died.

17 For myself, I spent two years  
18 on the settlement council, and many times the council  
19 made -- agreed to do something and it wasn't done  
20 because the Commissioner or the people higher than the  
21 council did the things just opposite of the council.

22 It takes a lot of courage for  
23 a person to come up and talk in front of a lot of  
24 people, which a lot of older people and younger people  
25 did here in front of you, because they love the land  
26 and they don't want to see the pipeline going through  
27 this land. I agree with them too, I wouldn't like to  
28 see the pipeline coming and destroying this land.

29 That's about all I have to say.  
30 Thank you.



1 THE COMMISSIONER: Well thank  
2 you, Mr. McNeely.

3  
4 (WITNESS ASIDE)

5  
6 CHIEF T'SELEIE: People  
7 might be wondering why they are not interpreting the  
8 statements. I'll just explain.

9  
10 FLORENCE BARNABY, Sworn:

11  
12 MRS. BARNABY: My name is  
13 Florence Barnaby.

14 I was born and raised in Good  
15 Hope. I went to school in Inuvik for a year, then to  
16 Yellowknife for a couple of years. After I quit school  
17 I worked in Inuvik for a few years, came back here and  
18 got married.

19 I lived in Colville Lake for  
20 two years, after two years in Colville Lake I came back  
21 here to live. Today I see a lot of changes in such a  
22 short time. Now, after I see all these changes, I  
23 planned to bring up my children in the bush and teach  
24 them ourselves so they can learn the ways of our people.  
25 By this I mean teach them to make a living off the land.

26 Life was good here in Good Hope  
27 when there was very few white people, and mostly  
28 because people make their living off the land. They  
29 lived in the bush most of the time. Some people came in  
30 at Christmas and New Year's for celebrations and



1 supplies to go back in the bush. Some people also came  
2 in at Easter and back for spring hunt til the middle of  
3 June, and back to the fish camp for the summer.

4 I can remember back when there  
5 was more people in the fish camp than in town. When  
6 the people gather at Christmas, Easter and June, and  
7 August 15th, they used to have dances, drum dances,  
8 fiddle dances and sometimes stick gambling. There was  
9 no liquor involved for these occasions.

10 For winter recreations or  
11 sports we used to slide down. They were young and  
12 old people, there was no generation gap like today.  
13 Some evenings we used to listen to some old people tell  
14 us legend stories, and for summer we used to play ball,  
15 which we call boys and girls. We played ball just about  
16 every day or evening, and the men for recreation or  
17 sports used to play a game called Le-sal. Today it's  
18 called soccer. And that time there was no sport  
19 committee involved like today.

20 Children and adults used to  
21 help their parents with wood for fire, water or ice.  
22 The girls help with the housework and in the bush the  
23 girls help for wood and branches for floor in the tent,  
24 what needs to be done the work, the girls always helped.  
25 Also preparing of moose hide to be tanned.

26 Lately children are brought up  
27 in the hostel and in town we depend on the older  
28 woman to fix our moose hide for us. Boys, as soon as  
29 old enough, also help the father, hunting and trapping  
30 and working. This kind of life, the children are





1 prepared for their future. This way the children had  
2 great respect for their parents. Like I said before,  
3 today I see a big change in such a short time. Too  
4 many developments, like opening of schools, hostels,  
5 liquor store. The moving in of the Territorial Govern-  
6 ment, who thought they were doing something good,  
7 brought in rental houses and welfare. Since all this  
8 started it's just destroying our way of life.

9                   The hostel and schools taught  
10 only the white man's way of life, no Dene culture.  
11 Sending children away from home brought up the children  
12 only the white man's way, which turned the children to  
13 a mixed up and confused way of life. Can they make a  
14 living off the land? Can they make a living the white  
15 man's way? No. To me we are stuck between two ways of  
16 life and today we have school advisory board, the  
17 Territorial Government's budget, at least one third of  
18 it goes to education, and still that advisory board  
19 gets only \$1,800.00 for the whole fiscal year for Dene  
20 cultural. I don't think this is enough and it's not  
21 fair, because the majority here, the native children  
22 that go to school are native people, children.

23                   The opening of alcohol to the  
24 Dene people, were the people consulted enough? No.  
25 It brought nothing but trouble, it did the people no  
26 good. When alcohol first opened, people used to drink  
27 but not like today. They used to drink, they  
28 knew they had to sober up because they had to get wood  
29 for fire, water or ice and hunt for food to eat, but  
30 since the moving in of the Territorial Government, they



1 brought in rental houses and welfare. It made us depend  
2 on the government.

3 In rental houses, for those of  
4 us that drink, we can drink as long as we want to,  
5 maybe weeks, months. We don't have to worry about wood  
6 or water or ice. If we are hungry, welfare is there to  
7 help us. Long ago, there was welfare, which we called  
8 ration, which was given to widows and old people and  
9 T.B. patients. It was given to T.B. patients only up  
10 to six months after they came back from the hospital.

11 The education, the way it was  
12 introduced and taught, the opening of alcohol, the rental  
13 houses, welfare, seismic company, is enough to  
14 destroy our way of life. What will the pipeline do?  
15 Destroy our way of life and our land and open up the  
16 north for white people. They will take over and run  
17 everything, just like in Smith, Yellowknife and Simpson  
18 and Hay River. We will be pushed aside and be forgotten.

19 Today in the N.W.T., the  
20 majority is native people. Still today we don't have  
21 control over what goes on. I'll give you one example:  
22 The Dene people this summer in Simpson had general  
23 assembly for Indian Brotherhood and Metis Association  
24 They wanted the liquor store and bar closed. It was  
25 over-ruled by the white people, to serve the owners of  
26 bars. To me, the white people are only here to make  
27 money. If they are here to help us, especially the  
28 Territorial Government, they should listen to us, give  
29 us control over what goes on in our land and our life,  
30 and support us for our land claims.



1 As a Dene, our ways are  
2 different than that of a white man, I say very different.  
3 To me their only goal is wealth. They are not free and  
4 happy like us. If the white man is happy in their way  
5 of life, why are some of them turn to being hippies, drug  
6 addicts and alcoholics? We the Dene people are free and  
7 happy.

8 Many times I hear people, old  
9 people talking of the good times. They always refer  
10 back to the long time ago, before all these development  
11 came. Sure they were tough times but we were happy  
12 people. Today we live an easier life and people are  
13 not happy because all this development is disturbing  
14 our way of life.

15 That's all I have to say for  
16 now. Thank you.

17 THE COMMISSIONER: Thank you  
18 very much. We would like to keep your statement and  
19 have it marked as an exhibit. Thank you.

20  
21 (WITNESS ASIDE)

22  
23 (SUBMISSION BY FLORENCE BARNABY MARKED AS  
24 EXHIBIT C-147)

25  
26 LYNDA PIERROT, Sworn:

27  
28 MISS PIERROT: My name is  
29 Lynda Pierrot, age 17. I was born here in Fort Good  
30 Hope. I've lived here not all of my life, but most of





1 my life.

2 I've lived with my people  
3 until I was about 4 or 5 years old, then my parents had  
4 to send me away to school at Inuvik. In all of my  
5 life, I was never taught how to live in the bush or  
6 trap, hunt or fish, but very few. I've been living  
7 only like a white man in which the white people has  
8 taught me.

9 In 1973, I was still going to  
10 school at Inuvik. By spring time in May I quit, I was  
11 so fed up with the hostel life and I was tired of  
12 going to school. I was only 14 or 15 at the time. I  
13 went on my own cause I thought I was really smart and  
14 could go on my own and live like a white person should.

15 I went south and there I did  
16 all sorts of things, like I got into heavy things like  
17 hitch --

18 THE COMMISSIONER: Maybe we  
19 could be just a little quieter and then I could hear  
20 what this witness is saying.

21 MISS PIERROT: I got into heavy  
22 things like hitch-hiking, working here and there in  
23 the cities, even smoked dope. I even shot it up in  
24 my, through those veins. All it did to me was make me  
25 feel weird and funny. I never got anything out of it  
26 but troubles.

27 Liquor was also a problem to  
28 me when I was down south. Even today I still drink but  
29 not very much. I drink once in a great while whenever  
30 I feel depressed or something, which drinking makes it



1 worse. All of these things I did comes back to me.  
2 I think about it, that was about two years ago. Ever  
3 since I came back here to my Dene people, I was very  
4 happy and always happy ever since.

5 If the pipeline goes through, it  
6 will only be a great problem to us and my Dene people.  
7 Also the highway going through it will be the same  
8 thing. The young kids will probably go hitch-hiking,  
9 get into drugs and trouble with the laws of the white  
10 people. This land is our life, it's everything to us.  
11 We live on it.

12 When our parents were young  
13 like us today, they were taught and brought up very  
14 strictly and well. They were taught in school very  
15 different from how we are being taught by the white  
16 people today. They were taught how to love, respect  
17 and teach among themselves.

18 When I was young and went to  
19 school, I came back here after one year of being away,  
20 I forgot even my own language but in a few years I  
21 learned how to speak this ancient language of my Dene  
22 people but not very well. Even now, three of my  
23 youngest sisters don't even know how to speak Slavey,  
24 but understand very little. I do not want the pipeline  
25 or any development before any land claims are settled.

26 Although I have dropped out  
27 of school, I hope my mother will teach me how to live  
28 in the bush and learn the many things she and my  
29 father have taught my brother.

30 This is just the work of the



1 white people. They taught me in their ways and brought  
2 me up in their own ways of life. I think about this at  
3 times and it troubles me now, why haven't I stayed here  
4 and let myself be taught the Dene ways?

5 That is what I don't want any  
6 more white people coming down here to destroy us and  
7 our people -- our beautiful land and try to change our  
8 lives. Again, I repeat myself, I want no pipeline  
9 before any land claims are being settled.

10 That's all I've got to say for  
11 now.

12 THE COMMISSIONER: Thank you  
13 very much. May we keep your statement and mark it as  
14 an exhibit?

15 MISS PIERROT: Yes.

16  
17 (WITNESS ASIDE)

18  
19 (SUBMISSION BY MISS LYNDA PIERROT MARKED  
20 AS EXHIBIT C-148)

21  
22 THE COMMISSIONER: We will  
23 just stop for a moment.

24 Yes, go ahead sir?

25  
26 FRED KELLY, Sworn:

27  
28 MR. KELLY: My name is Fred  
29 Kelly.

30 Mr. Berger, you wanted to hear



1 what Fort Good Hope people have to say about the pipe-  
2 line. In the same way a few interested Dene asked me  
3 to come up and say what I think of the pipeline.

4 I have travel three times over-  
5 seas for competitive skiing, representing Canada. I  
6 skied in Scandinavia, Czechoslovakia, 1972 Winter  
7 Olympics in Japan, and many times I've been in U.S.  
8 You can say I travelled quite a bit, seen quite a lot  
9 and talked to quite a lot of people. Still I am back  
10 here and here I will remain.

11 Wherever I did travel, people  
12 would say "It must be good to breathe pure, fresh air.  
13 It must be good country where white man has not  
14 spoiled. It must be good to live the way of your an-  
15 cestors, hunting and trapping, not the rat race of the  
16 white man." Many talked like they envied Dene land and  
17 Dene way of making a living.

18 In Japan I tried to take a  
19 picture of a man selling some food in a cart that he  
20 was pushing around. When he saw me and my camera he  
21 did a pretty fast disappearing act. Here was one  
22 picture I could not show to Fort Good Hope, the poor  
23 bugger must have lost his pride somewhere, but not the  
24 Dene. We are proud of our land and our way of living.  
25 We breathe pure air. We have no need for filter cloth  
26 over our nose to breathe like the many people in Japan,  
27 where it is polluted so badly.

28 We are proud of what we have,  
29 proud of our ways, and we will keep it like so. We  
30 may be poor but we are not starving. When we talk --





1 when you talk of pipeline, you talk of killing the land,  
2 killing the many animals.

3 With two of my brothers two  
4 winters ago, I worked for G.S.I., a seismic company.  
5 They used explosive powder underground. When this goes  
6 off, there is noise, shaking and damage of the land.  
7 Nature is hibernating, poor animals like the frog are  
8 sleeping in the winter. They are shaken to death, and  
9 above craters of ground are turned over, exposing poor  
10 Mother Nature. When spring comes, there is big holes  
11 and ruins. But you will not destroy our land. You will  
12 not bring your white system on us. You will not strip  
13 us of our pride. There will be no pipeline.

14 THE COMMISSIONER: Thank you,  
15 very much, sir. May we keep your statement and mark it  
16 as an exhibit? Thank you.

17  
18 (WITNESS ASIDE)

19  
20 (SUBMISSION BY FRED KELLY MARKED AS EXHIBIT  
21 C-149)

22  
23 MARY WILSON, Sworn:

24  
25 MRS. WILSON: My name is Mary  
26 Wilson and Mr. Berger, I would just like to say a few  
27 words. I'm not going to take too much time.

28 When you look around you,  
29 especially when out camping or just stopping any place  
30 on the shore of the Mackenzie River or by a lake,



1 and feel the peace and quiet and the beautiful scenery,  
2 the small creeks and rivers running freely without a  
3 dam to block its way. If you cast your line for fish,  
4 you are always sure to get something.

5 And then think what it was like  
6 when you were in the south anywhere, where development  
7 has taken place. You hate to see the free country  
8 being destroyed.

9 When so-called government came  
10 into Fort Good Hope in the form of roads in the settle-  
11 ment, the town widening like other settlements with  
12 houses, even hostels, the Hudson Bay store being en-  
13 larged, I thought it was something wonderful happening  
14 to our little settlement, but after I came back from  
15 Quebec where I spent two years, just to go and visit my  
16 husband's family, it didn't look so wonderful, because  
17 I saw how it was out in the south. There is no freedom.

18 You almost have to ask permis-  
19 sion for anything that you want to do. You have to  
20 have a piece of paper for everything, to put your camp  
21 up for a night, you have to have the paper and also  
22 pay for camping. You can't even go fishing without  
23 running into signs saying "Keep Away, Private Property".  
24 Never mind trying to light a fire. Can you see that  
25 happening to us in the north.

26 Suppose the pipeline and high-  
27 way come through, our stores will be taken over like in  
28 Alaska where the local people are complaining now and  
29 what about all our camping areas and fishing places,  
30 both in summer and winter. Then think of what will



1 happen to all our young people when they bring their  
2 crew of 800 white men, the settlement of Fort Good Hope  
3 will never be the same.

4 I have a granddaughter eight  
5 years old now, and I can't help but worry about her,  
6 also my other grandchildren. I brought up my four  
7 children alone after my first husband died when I was  
8 only 27. Left alone with four little children with no  
9 experience of any work or anything, I tell you it wasn't  
10 easy but I was too proud to go and beg for welfare, so  
11 I brought my children myself. I went cutting my wood  
12 while packing the baby on my back. I did everything  
13 that I could to make a little money so that I could  
14 feed them and put clothes on their backs; scrubbed  
15 other women's floors, did their dirty laundry for them,  
16 because I was too proud to go and ask for welfare,  
17 because that's the way I was brought up. My parents  
18 and my people I know in those days they were very proud  
19 people.

20 Now today when I think back,  
21 sure I remember all the hardships I went through with  
22 my children, but I'm proud of what I did when I look  
23 at my children now; three married, just the youngest  
24 one still with me. I feel proud of myself because I  
25 know how I worked to bring them up and they don't dis-  
26 appoint me. I feel proud of them.

27 I'm not going to take too much  
28 time. That's all I have to say.

29 THE COMMISSIONER: Thank you,  
30 Mrs. Wilson. Could you leave your statement with us





1 please and we will mark it as an exhibit? Thank you  
2 very much.

3  
4 (WITNESS ASIDE)

5  
6 (SUBMISSION BY MRS. MARY WILSON MARKED AS  
7 EXHIBIT C-150)

8  
9 EDWARD KAKFWI, Sworn:

10  
11 MR. KAKFWI.: My name is  
12 Edward Kakfwi . Mr. Berger, yesterday Mr. Blair was  
13 saying that the pipeline would not hurt the land and  
14 I was thinking, what about all the trees and the lakes  
15 that the pipe will run through. The trees will be  
16 knocked down, not to be replaced again and about the  
17 pollution that it will cause, the pipeline.

18 I have seen where the seismic  
19 camps were located and on these camps, they did not  
20 drill no holes for the utility -- to where the utility  
21 is placed and all this waste must go some place in the  
22 spring time when the water flows, it probably goes  
23 into the lakes.

24 That is why I was wondering  
25 why he was saying that the pipeline will not hurt the  
26 land. The land to us is something that money can't  
27 buy, nor will it replace it. That is why I do not want  
28 the pipeline along with the other Dene people.

29 I think that if I said what I had  
30 in mind, which just slipped my mind now, it would take



E. Kakfwi  
G. Oudzi

1 me all night so that is all I have to say.

2 THE COMMISSIONER: You take  
3 your time if there is something else, you tell me about  
4 it and if you can't think of it now, you can tell me  
5 later.

6 MR. KAKFWI : Out on the coast  
7 we used to work for the seismic camps and sometimes they  
8 would be out on the ice, the camps --

9 THE COMMISSIONER: You mean  
10 on the Arctic Coast?

11 MR. KAKFWI : Yes. And they  
12 just, where the utility again is placed, it all goes  
13 into the sea --

14 THE COMMISSIONER: You mean the  
15 garbage and the sewage?

16 MR. KAKFWI : Yes. And the  
17 oil that comes out from the NOD wells and trucks and  
18 so on, they all pollute the water. There again is why  
19 I don't want the pipeline.

20 That's all I have to say.

21 THE COMMISSIONER: Thank you  
22 very much.

23  
24 (WITNESS ASIDE)

25  
26 GENE OUDZI, Sworn:

27  
28 MR. OUDZI: Mr. Berger, my  
29 name is Gene Oudzi.

30 One spring when I walked into



1 town from Colville in 1970, I was hired to work up at  
2 Sans Sault for Northern Construction.

3 THE COMMISSIONER: Sorry,  
4 where was that?

5 MR. OUDZI: Sans Sault.

6 THE COMMISSIONER: Oh, Sans  
7 Sault.

8 MR. OUDZI: Yes. I worked  
9 there June, July, August and part of September and  
10 these months I had been watching them throwing their  
11 sewage, their garbage in the river, and they were even  
12 shooting ducks which us Dene people couldn't shoot  
13 in the summer. They were even wounding moose swimming  
14 across rivers, and there's another company, I seen them,  
15 that's oil rig across Colville --

16 THE COMMISSIONER: What's  
17 that other company?

18 MR. OUDZI: Heath and Sherwood  
19 Drilling across Colville Lake. Us Dene --

20 THE COMMISSIONER: Sorry, what's  
21 the name again?

22 MR. OUDZI: Heath and Sherwood,  
23 Heath and Sherwood.

24 THE COMMISSIONER: Heath and  
25 Sherwood?

26 MR. OUDZI: Yes. Us Dene  
27 people, we are not allowed to shoot swans and they were  
28 even shooting swans and they weren't even using it, just  
29 to throw it in the dump, just to take pictures, while  
30 us Dene people we can't even shoot them. We only have



1 to shoot them if we need them, we don't shoot ducks just  
2 to take pictures, just to take a few flash.

3 I think that's all I have to  
4 say for now.

5 THE COMMISSIONER: Well when  
6 you worked at Sans Sault in 1970, you were working for  
7 Arctic Gas, were you?

8 MR. OUDZI: No, this is North-  
9 ern Construction Dredging Sans Sault.

10 THE COMMISSIONER: Oh, dredging  
11 Sans Sault Rapid?

12 MR. OUDZI: Yes, yes.

13 THE COMMISSIONER: Just south  
14 of the Ramparts?

15 MR. OUDZI: Right.

16 THE COMMISSIONER: And is the  
17 company at Colville Lake, Heath and Sherwood, is that  
18 an exploration company?

19 MR. OUDZI: Drilling.

20 THE COMMISSIONER: Drilling?

21 MR. OUDZI: Yes.

22 THE COMMISSIONER: Drilling  
23 for oil or gas, is that it?

24 MR. OUDZI: Yes.

25 THE COMMISSIONER: Okay,  
26 thank you, thank you very much.

27  
28 (WITNESS ASIDE)  
29  
30





JONAS GRANDJAMBE, resumed:

MR. GRANDJAMBE: I have spoken of the pipeline and the highway yesterday. Today I'm going to talk about forest fire and the pipeline.

Mr. Berger, we had a film of wildlife and birds of this land and a meeting afterwards before you came. From that meeting I heard the pipeline, when laid out, some part will be buried, some part on surface of the ground which will be very dangerous to forest fires. A forest fire can destroy anything, if a forest fire is out of control there is nothing that can stop it, only rain.

I've been a fire crew boss and fought a lot of fires to know what a fire can do. Once the fire is out of control I'll never sent my men out in front to fight it. If there is a fire going to the pipeline that is out of control, would the pipeline boss send out his workers to fight the fire, maybe he would. If he did, he'd be sending them to their death.

A fire out of control can travel fast. A fire can get you cornered. You can survive only if there is a lake close by and sometimes there is no lake. Even on the lake you can sometimes choke on smoke, smoke can go as low to the surface of the ground. A forest isn't one big fire moving, a fire can jump about half a mile ahead of the main fire, and you not knowing there is a fire starting up ahead of you, it can surround you and then you are trapped. And where could you go, you're a dead duck

If a fire started close by the pipeline and the pipeline had a leakage it surely catch fire, maybe blow up. For sure, we'll get the blame for



J. Grandjambe  
J. Charney

1 the damage, knowing that we don't like the pipeline, but  
2 us Dene, we know there is two ways a fire can start up.  
3 One is the lighting, second is the man. We can tell if  
4 it was a lighting, we can tell if it was a man so we'll  
5 investigate it and tell you what start it. Forestry  
6 can tell you the same thing I'm telling you.

You are going to have a lot of trouble with fire, we have lots of it every summer. Your pipeline workers might have to defend their pipeline from fire every summer. What if the whole pipeline blows up? It will be goodbye cruel world for the whole Northwest Territories. Saying this, to have troubled the pipeline peoples, but I'm telling you that is if the pipeline comes through you'll have trouble with fire and which I hope the pipeline doesn't come through.

16 That's all I've got to say.

17 THE COMMISSONER: Thank you  
18 very much. That statement will be marked as an exhibit  
19 then.

(WITNESS ASIDE)

23 (SUBMISSION BY JONAS GRANDJAMBE MARKED AS  
24 EXHIBIT C-131A)

JOANNE CHARNEY, Sworn:

28 CHIEF T'SELBIE: The lady is  
29 nervous and she can't read it, so I will read it.

"My name is Joanne Charney.



"Mr. Berger, since there's enough time for all of us to speak, I'll speak on behalf of my friends and myself. We were all born and raised in this town. We just want to say that before all these white people came with their ways of life, we were happy with the Dene way of life.

"Now we are confused because the white people came and turned our heads towards their way of life. We do not want the pipeline to go through our land because we know how much this land means to our people and us, and we would be terribly hurt if the white man take over this land of ours.

"We can almost see our people sitting in the ground with their heads on their arms and we could see the great invisible burden weighing over them.

"This land is just like a part of us, a part of a breathing human being. If the pipeline goes through, the Dene people will see trouble, death awaiting you."

THE COMMISSIONER: Thank you very much. We will have that statement marked if we may. Thank you.

(WITNESS ASIDE)

(SUBMISSION BY JOANNE CHARNEY MARKED AS  
EXHIBIT C-151)





EDDIE COOK, Sworn:

MR. COOK: Mr. Berger, I haven't got a brief, but I am going to be as brief as I could.

My name is Eddie Cook, and I'm 60 years old. I was born and brought up in Good Hope. I was brought up partly in the old ancient ways, where you have got to struggle and find ways to make your own living off the land, such as -- the system we used, like a young boy growing up, not allowed, not supposed to eat certain foods because it affect his physical condition. Certain foods, part of animals, certain berries, and you can't even lay down on the branches and boughs you have in your tent. You have got to sit on your toes; if you are going to lay down, you lay down and go to bed, that's it.

I remember how I was only 6 years old when I first had my dog teams, two dogs, and I was taught how to make a living off the country, the land and just to start with, I set the rabbit snares. I went and set my rabbit snares, say maybe about half a mile, about four or five snares and the next morning, I got up and my dad yells at me, we were living in the tent, it could have been 40 below for all we know, it's cold, he said get up and go see the snares, get something to eat for breakfast, and we had all kinds of meat in the tent at home, but that was the way of living, you know, that is the way we were brought up. I wasn't the only one, there were many others besides me. I went over, I got up, set the fire -- lit the fire, the stove and set off



1 in the dark to see my snares, and I was pretty -- it  
2 was kind of creepy, dark you know and a child is afraid  
3 to go in the dark and I was glad when I reached my  
4 last snares, and when I opened the snares I happened to  
5 catch two rabbits and I really made a B-line for the tent  
6 on the way back. And so forth, and my dad showed me  
7 how to set things like snares and such -- ways of catching  
8 fur-bearing animals, and that's what I was taught, and  
9 right now I can truly say I can go out and trap -- I'm going to go  
10 and catch fur-bearing animals without a steel trap. I  
11 can go and catch fish without fish nets.

12 Well afterwards, I was sent  
13 down to Aklavik, that was in 1926. And I  
14 was brought in -- I was forced to learn a foreign language  
15 and learn the foreign culture. That was the English  
16 language, and I was forbidden to speak my own tongue, of  
17 which I am always proud of.

18 Well eventually after I finished  
19 my -- after spending five years at the R.C. Mission  
20 School, there was no holiday leave, you stay right there.  
21 You go in there and you come out when you finish.  
22 Then after 1933 I went out to Edmonton to go to what you  
23 call high school and I completed my grade 12 and grad-  
24 uated in 1939, and then after I wanted to further  
25 my studies and I completed my studies to study my  
26 theological studies, but due to my poor health, I had to  
27 relinquish my ideas, my ideals.

28 Then I came back and worked for  
29 various companies like Anderson Oil, then for the  
30 Hudson Bay Transport and then with Imperial Oil. I was



1 working with the Canol project, and then I came  
2 back here and managed a store for the -- one of the  
3 local -- Gabriel Kakfwi who had a trading post then,  
4 I managed it for three years. Afterwards I went trapping,  
5 but while trapping I had an offer to work for the Indian  
6 Agency in Northern Alberta and I accepted that, and I  
7 worked 13 years with them. But that call of the wild,  
8 the urge to go back to the country, to the land, my land.  
9 Why did I go back to my land? Because I love and respect  
10 my land, and my land was my supplier of food, it was my  
11 teacher, my land taught me. It taught me education which  
12 I could not learn in the white man's books.

13 Regarding the pipeline, well  
14 actually we all know there will be a great influx of  
15 strangers for the construction of this pipeline, and  
16 the consequences that would take place after, not after,  
17 even during the construction. Like meeting those  
18 strangers with different ideas, will be a bad influence  
19 on the local people. The way they say, the way they act,  
20 I know it would be great danger to our children.

21 There is a possibility there  
22 could be a break in the pipeline, you or anybody may  
23 say, "Oh it may happen once in a hundred years". Well,  
24 after you complete your construction it could happen in  
25 a hundred hours, but what I have -- why I agree with the  
26 people, the Dene people of the Territories, say they  
27 don't want any pipeline until the land claim is settled,  
28 and that's my wish too and I want, because we have been  
29 the inhabitants of this land for hundreds, maybe thousands  
30 of years, before any white men set foot on our land.



1 And furthermore, we have never given our land.

2 You may chop a tree, tree number 11, we never  
3 seeded the land. We never give up our land.

4 My Grandfather,  
5 he was the one -- a lot of the local residents told me,  
6 my grandfather when the Indian Commissioner put the  
7 money across the table, he said "This is your money for  
8 your land". He says "Is that for my land?" He said  
9 "No, we want to be good friends". Well okay, that's  
10 good friends. "What will I do", he says, "Protect  
11 yourself, protect your land". "Well what would I do if  
12 I see a white man coming on my land?" "Well you just  
13 go and shoot him", that's what he said.

14 Therefore, bearing this in mind,  
15 I fully agree and always up to I die that I do not  
16 want any pipeline until a land settlement has been com-  
17 pleted. And regarding the influx of strangers, I know  
18 what consequences that occurred, took place when the U.S.  
19 Army came to the Northwest Territories, especially at  
20 Fort Smith. Many homes were broken, married husbands  
21 -- wives leaving their husbands and so forth, and it so  
22 happens now at Fort Smith, you have not only browner  
23 people but even black people at Fort Smith.

24 Like I said, I love and respect  
25 my land. I recall the ways I was brought up and could  
26 make a living out of this country, so I tell and teach  
27 my children how to make a living out of the land by  
28 saying "This is how your grandfather said and taught me",  
29 and I'm wishing and I'm hoping that in the years to come,  
30 that one day my children will say to their children,





1 "This is how your grandfather taught me to make a living  
2 off the land".

3 I thank you.

4 THE COMMISSIONER: Thank you  
5 very much, sir. Thank you.  
6

7 (WITNESS ASIDE)

8  
9 MAURICE COTCHILLY, Sworn:

10  
11 MR. COTCHILLY: I don't talk  
12 very good English.

13 THE COMMISSIONER: Well I am  
14 sure it will be good enough for me.

15 MR. COTCHILLY: Maybe it won't  
16 be any good but still I'll say a few words.

17 My name is Maurice Cotchilly,  
18 I was born about 180 miles west of Good Hope, 1908, on  
19 January 2nd, born outside in between camps, just an open  
20 fire. I would have been froze, but I don't know how my  
21 mother saved my life. From there on, they brought me up  
22 and send me to school with my brother, 1915, and we stayed  
23 in school for five years without having a vacation.  
24 And when we got back, my brother started to work right  
25 away with the traders and me I stayed with my parents.  
26 and I stayed with my parents, I went out with my dad to  
27 fish on a lake, about 45 miles out here. And that is  
28 where my father taught me how to build the nets, how to  
29 set nets, how to set snares, snare rabbits and shooting  
30 chickens. So I was well aware, I was proud of that,



1 because I thought we had lots of grub, we don't care for  
2 white man grub. As long as we got fish, rabbit and  
3 chickens.

4 The only thing my old dad cares  
5 about is tobacco and tea, but me I didn't care  
6 for them things them days.

7 When I was in school, there was  
8 French and English both, and we never can learn enough  
9 learning two languages. Even so, now I don't talk good  
10 enough but still I talk just a little, you know. I never  
11 know about nothing about white man. My father never know  
12 white man and never talk about white man, and so I  
13 started -- I forget about white people still myself. I  
14 don't know about them.

15 When we see a white man, it's  
16 only all of the traders, traders that's the only white  
17 man we see and no bunch of white mans around us.

18  
19 My dad was an old timer. He  
20 knows about bush, he taught me about bush and I know  
21 about bush, I know a lot about bush. I was never been  
22 employed, I make my living out of the land, fish, hunting,  
23 trapping and now when I heard about the pipeline first I  
24 didn't know what it meant. I seen a lot on the cat  
25 road, dead rabbits, but I didn't kill it. I just pick  
26 it up, and I thought maybe I would use it for my dogs,  
27 I just pick it up. And after all these rabbits are  
28 thinning out, animals are just thinning out and if they  
29 going to put the pipeline through, how it's going to be,  
30 even only this cat roads and seeing dead things on it.



1 After they put the pipeline on,  
2 it will be worse and it's how it's going to be with our  
3 children and our next coming generation. So I don't  
4 like to see pipeline come through our land. If the  
5 pipeline come through, what is going to be happen? Even  
6 now animals are thinning out and how it's going to be  
7 if the pipeline is come through? It will be worse, I  
8 know about bush and know how many kinds of animals are  
9 using timber bark for food, that's why I don't want to  
10 see any pipeline to come through to spoil our land  
11 because I love it and I don't want nothing to destroy  
12 it.

13 That's all I can say.

14 THE COMMISSIONER: Thank you  
15 very much. May we keep your statement and mark it as an  
16 exhibit?

17 MR. COTCHILLY: Okay.

18  
19 (WITNESS ASIDE)

20  
21 (SUBMISSION BY MAURICE COTCHILLY MARKED AS  
22 EXHIBIT C-152)

23  
24 JUDY MOYNIHAN, Sworn:

25  
26 MISS MOYNIHAN: My name is Judy  
27 Moynihan. I have been a resident of Fort Good Hope for  
28 the past 9 days only. I have had the privilege of meet-  
29 ing some of the permanent residents of the community and  
30 some of the older residents of the community during my





1 stay here.

2 For the past three days I have  
3 been listening to the Dene people and the pipeline  
4 people and the government people speak. I have been  
5 hearing about a way of life, a culture that has already  
6 been severely disrupted by the people from the south  
7 bringing in new developments in the name of progress,  
8 southern progress imposed upon the northern people.

9 I cannot understand how, at this  
10 time, when millions of dollars are being spent in the  
11 south to restore a more natural environment and to stop  
12 further pollution, that the Government of Canada could  
13 even consider creating another wasteland in the name of  
14 progress, and this involves not only mutilating the land  
15 but destroying a people, a way of life.

16 If, after hearing what the  
17 people here have to say, the government allows the pipe-  
18 line to be built, I would have to conclude that we are  
19 living under a dictatorship, not a democracy. If the  
20 people in the south were made aware of the whole pipeline  
21 issue, not just the cost or route or even the environmental  
22 issues, but the fate of the Dene people, I wonder if  
23 there would not be more of a public outcry.

24 Our government makes a token of  
25 boycotting nations such as Rhodesia, Portugal, South  
26 Africa, for the way they treat their native people. If  
27 this pipeline is allowed to go through, it will make a  
28 farce and a sham of our own bill of rights.

29 It is my hope that the Government  
30 of Canada will listen to what the people of this land have



1 to say, and the people of the north will be given the  
2 legal right to determine their own future and the future  
3 of their own land.

4 Thank you.

5 THE COMMISSIONER: Thank you,  
6 ma'am. Would you let us keep your statement and it will  
7 be marked as an exhibit?

8  
9 (WITNESS ASIDE)

10  
11 (SUBMISSION BY JUDY MOYNIHAN MARKED AS  
12 EXHIBIT C-153)

13  
14 THE COMMISSIONER: Thank you.  
15 I think that our official reporters need a little break,  
16 so we will break for a cup of coffee and then we will  
17 hear from some more of the people.

18  
19 (PROCEEDINGS ADJOURNED)

20  
21 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

22  
23 THE COMMISSIONER: Ladies and  
24 gentlemen, I will call our hearing to order again, and  
25 I understand that we will be hearing from one or two  
26 more of the people and that the members of the council  
27 and Chief T'Seleie wish to make statements, closing  
28 statements and I should say that if Chief, the members  
29 of the council and you wish to have your statements trans-  
30 lated, I think you ought to have them translated since



1 you will be speaking as the elected leaders of the people  
2 of Good Hope.

3 Well, we will start again then  
4 and -- well, you go right ahead.

5  
6 BEVERLEY EDGI, Sworn:

7  
8 MISS EDGI: My name is Bever-  
9 ley Edgi and I'm a grade 10 student. I live in Fort  
10 Good Hope all my life but for the past year I've been  
11 going to school in Inuvik. Since I can remember, my  
12 parents never went to bush because my dad is working in  
13 town. Since I started to go school, I always wanted to  
14 go to bush but I couldn't go because I had to go to  
15 school.

16 I used to think what do I go  
17 to school for, only to get taught, which came in one ear  
18 and went out the other, but now that's not what I think.  
19 I am planning to finish school and to be something for  
20 this town, but right now one thing that concerns me the  
21 most is the pipeline. Judge Berger, how many Dene people  
22 told you they don't want the pipeline or the highway to  
23 go through. Every single one of my people told you they  
24 don't want the pipeline or highway to go through because  
25 they don't need it. There's enough damage done to our  
26 land as it is now, that is why we don't want the pipeline  
27 because it will cause even more damage to our land.

28 The government may think that we,  
29 the Dene people are all dumb and ignorant, but we are not  
30 dumb and ignorant. We are concerned about our land and



1 many more, and even concerned about the next generation  
2 and the generation after that. Maybe many of my people  
3 cannot speak English, but that does not mean they are  
4 dumb. A lot of them are way smarter than you think.

5 They say the price of food will  
6 go down because it is going to come in by the highway,  
7 but is that more important than our land and its wildlife?  
8 No it isn't. If they build the pipeline, who will work  
9 on it? Only the people from the south who are qualified  
10 to do that kind of work, and maybe only a few native men  
11 will work and that's men who will do labour work like  
12 slashing.

13 Judge Berger, did you white  
14 people ever have respect for your elders? That is the  
15 kind of respect we have -- or even more respect we feel  
16 towards our land. The people who want this pipeline  
17 are people who are very greedy for money and to fill  
18 their needs. Did they ever think of other people's  
19 needs? Well I'll be if they did.

20 I said it before and I'll say  
21 it again, we the Dene people don't want the pipeline  
22 and there will be no pipeline. I said all this not for  
23 myself, but for my people.

24 Thank you.

25 THE COMMISSIONER: Thank you  
26 very much and we would like to keep your written state-  
27 ment and have it marked as an exhibit.

28

29

30

(WITNESS ASIDE)





(SUBMISSION BY MISS BEVERLEY EDGI MARKED  
AS EXHIBIT C-154)

THE COMMISSIONER: Yes, go  
ahead.

WILMA KELLY, Sworn:

MISS KELLY: Judge Berger, my  
name is Wilma Kelly, I'm 17 years old and I was born in  
Fort Good Hope.

The Dene people say they want  
no pipeline. They speak what they think for the good  
of the future and their children. The pipeline would  
only be another problem, a big problem to the Dene people  
later on.

If this pipeline were to be  
made, think of the damage it would do the land, animals.  
If it was damaged, the plants are not going to be able to  
grow in ground with no good soil. The animals we have  
to kill or hunt to eat also have to have a source of  
plants to feed on. Animals need them plants.

If the oil spills around trees  
and lightning can cause forest fires, some of the wood  
needed to make fire in the cold winter will be burned  
and it will be no good. Forest fires are increasing  
every year in the fall, when it is dry.

The white men leave useless  
trash wherever they go. If that pipeline was broken,  
the water we drink would be dirty. They tell us boil



1 the water which sounds silly.

2 The fish are very few the past  
3 few years. Fish seem to be scarce. The white men made  
4 up laws, we don't need laws. The Dene people love bush  
5 life and the fish camps and hunting.

6 School was said to be a waste  
7 of time, I believe that is also true. Education can come  
8 later in a growing child. The Dene people think it is  
9 better for their children to be taught the bush life.  
10 We think the children should be kept in bush or spring  
11 camps part of the school year. Education here in Good  
12 Hope should have a lot more Dene teachers to teach the  
13 children how to learn more of the Dene people customs.

14 We need our land. No pipeline  
15 was needed in the old days and will not be needed. It  
16 would spoil our land.

17 That's all I have to say.

18 THE COMMISSIONER: Thank you.  
19 May we keep your statement too and mark it as an exhibit?

20 (WITNESS ASIDE)

21 (SUBMISSION BY WILMA KELLY MARKED AS  
22 EXHIBIT C-155)

23 BENOIT ERUTSE, Sworn:

24 MR. ERUTSE: My name is Benoit  
25 Erutse.

26 I will just say a few words. I



B. Erutse

T. Kakfwi

1 am about 50 years old. I was born and raised about 200  
2 miles towards the barren land by my father. In those  
3 days, my father used a raft to fish. Sometimes there  
4 were no candles and we used fish oil.

5 I don't understand nothing  
6 about the white man, but I know how to live like a Dene.  
7 Me and my wife, we still have about eight children.  
8 The only time we come around town is when we get sick.

9 I do not like this pipeline and  
10 I do not want it.

11 THE COMMISSIONER: Thank you  
12 very much, sir. We will keep your statement and have it  
13 marked as an exhibit, if we may?  
14

15 (WITNESS ASIDE)

16 (SUBMISSION BY MR. BENOIT ERUTSE MARKED AS  
17 EXHIBIT C-156)  
18  
19

20 TOMMY KAKFWI, Sworn:  
21

22 MR. KAKFWI: Mr. Berger, my  
23 name is Tommy Kakfwi, and I've been living in this settle-  
24 ment for twenty-two years, ten years of which I've  
25 gone to school.

26 I am not here to tell you about  
27 that, my major concern here is over the pipeline which  
28 they are proposing to put through. I have put down a  
29 whole bunch of ideas here, and -- in a rough way, and  
30 I'll just read it as it comes.





1                   There was a story one time put  
2 out, a book, it was entitled "Black Like Me". It was  
3 about a white man who changed himself to a black man by  
4 changing his colour, the colour of his skin and teasing  
5 his hair. He now knows what it's like to be a black man,  
6 how a black man is treated by white people.

7                   Maybe a white man should do that  
8 and try to be a Dene like us, change the colour of his  
9 skin; maybe if his hair isn't black he should dye it  
10 black, and try to live the way we do right now, see how  
11 he is treated, maybe start him off when he is really  
12 young, bring him out to the bush and have an older person  
13 bring him out there, teach him all about the things we  
14 know out there, trapping and living off the land. Maybe  
15 if this took place, maybe about 15 years ago and he has  
16 known all about that and what's here today, maybe you  
17 can ask him about it and he'll know what it will be like  
18 to have this land of his taken away.

19                   This is why we are here today,  
20 to fight for our land, the land which we have lived on  
21 for thousands and thousands of years, long before the  
22 first white man set foot on it.

23                   Should the pipeline go through,  
24 there will be many foreign people pouring into this land  
25 of ours. Right now we are the majority, majority of  
26 people over the white people in the north here. Should  
27 the pipeline go through, we will be the minority, there-  
28 fore we will be pushed aside. Right now because we are  
29 the majority of people, I think we will be listened to,  
30 more anyways than if we were the minority.



MR. KAKFWI: Yes, the seismic



1 companies.

2 THE COMMISSIONER: Explosive  
3 charges in the ground?

4 MR. KAKFWI: Yeah.

5 THE COMMISSIONER: Yes, I have  
6 seen those when they blow out.

7 MR. KAKFWI: And some of these  
8 charges don't go off, so I suppose some of the dynamite  
9 they place in the ground are still there because I have  
10 never seen any of them being dug up again, because they  
11 haven't been blown.

12 Forest fires are plentiful around  
13 this place, this country, this land of ours, and the  
14 forest fires don't just burn on top of the ground, they  
15 burn underneath. Some of these fires, underground fires,  
16 burn year around. You put -- should the Gas Arctic  
17 people put a gas pipeline through, and one of these fires  
18 starts over that line, the fire may burn underground and  
19 gas is a highly explosive chemical. It's got a lot of  
20 potential energy in it. Should it blow up, how much  
21 damage will it do?

22 You may find wherever the gas  
23 started from to where it ends, it will blow the whole  
24 country up. That's how explosive I think the gas is.  
25 We are fighting for this land because we live off it.  
26 We have lived off it for as long as anybody can remember.  
27 I think if you go around and ask any of the Dene people  
28 which would you have, and you place, a piece of moose meat  
29 or caribou meat, and on the other hand you give them a  
30 canned meat from the Bay, I wouldn't be surprised at which



1 he would grab. I know which one I would grab anyways.  
2 The meat, the moose meat or caribou meat, that's what I  
3 would grab.

4 Out of this land of ours, we  
5 make many things, not only from the animals but from the  
6 trees also. From a tree, a man can make a canoe or snow  
7 shoes. You shoot a moose, you can get meat, from the hide  
8 you can make a jacket or you can make moccasins or muk-  
9 luks for the winter. From a wolf or a wolverine, you  
10 can make the trimmings for a parka. With the gas or  
11 pipeline, the pipeline which they are proposing to put  
12 through, should it wipe out all the animals and the  
13 vegetation which the animals live off, which in turn we  
14 live off, should the gas or the pipeline be put through,  
15 I think the vegetation will be destroyed. In return,  
16 the animals which live off these vegetations die. So  
17 will we.

18 The air that we breathe out  
19 here in our land is clean, it's fresh. You don't smell  
20 anything like that down south, at least I don't think so.  
21 Should the pipeline come through and other major develop-  
22 ments, or major developments come through, I think this  
23 fresh air of ours which we breathe every day will be  
24 polluted. There may come a time when more major companies  
25 come in and the air comes more polluted. You may not  
26 recognize a person walking down the road, you wouldn't  
27 recognize his face, he may be wearing a gas mask or  
28 something.

29 They say in 1492 Columbus dis-  
30 covered America. Maybe he was seen by some of the native





1 people of this land, maybe they seen him put a stick into  
2 their ground with a flag at the end of it saying "I claim  
3 this land for my country".

4 I think people would find it  
5 pretty funny today if I went across to Europe and put a  
6 flag into their land saying "I claim this land for the  
7 Dene people of the Northwest Territories". We were  
8 civilized in our own way when Christopher Columbus came  
9 across here. Maybe our ways were different, but for  
10 ourself I think we had, you know, our own way of living,  
11 and they had their own, therefore we considered ourself  
12 also as civilized people.

13 Like all the rest of the people  
14 that have spoken before, maybe I have repeated some of  
15 these things that they have said but I've said it, so  
16 it may sink deeper into the minds of the people who are  
17 here or who will hear it when you go back down south.  
18 Maybe it will sink deeper into their heads that we don't  
19 want the pipeline to come through this land of the Dene  
20 people.

21 Thank you.

22 THE COMMISSIONER: Thank you  
23 very much. Would you let us have your written statement  
24 and it will be marked as an exhibit.

25  
26 (WITNESS ASIDE)

27  
28 (SUBMISSION BY MR. TOMMY KAKFWI MARKED AS  
29 EXHIBIT C-157)  
30



JAMES CAESAR, resumed:

1 MR. CAESAR: Mr. Berger, I gave  
2 my testimony before and I would like to give another one.

3 Mr. Berger, I would like to say  
4 a few things on what I think everyone is trying to tell  
5 you and the Pipeline Inquiry. We have told you the pipe-  
6 line is not necessary and that there will be no pipeline.  
7 The reason that being the first, we own the land;  
8 second, we have lived here for thousands of years. For  
9 these reasons alone and others, we know the land and its  
10 ways better than any expert from the south.

11 In the last two days, many of us  
12 have learned a great deal. We have been informed by  
13 experts of the pipeline that the pipeline will not do  
14 any damage to the land or the animals that live on it  
15 because studies have been done about these things. The  
16 cat lines, or seismic lines, have already damaged our  
17 land. Some of us have told you we saw dead beavers, dead  
18 ducks and dead moose floating on our waters.

19 Is the executive of the Govern-  
20 ment of Canada and business companies going to send experts  
21 up here on our land and try to convince us that the moon  
22 is made of cheese? We have been fooled, tricked and  
23 cheated too many times that this is only a joke, or maybe  
24 a very serious plan that needs very careful attention on  
25 the part of everyone concerned with the pipeline, highway  
26 or development in the past, present or in the near  
27 future that will be taking place on our land.

28 Therefore, I would like to  
29 close my opinion advising you, Mr. Berger, to re-examine  
30 and evaluate all the testimonies that the Dene people



1 have given to you, and give them your every consideration.

2 That's all I have to say.

3 THE COMMISSIONER: Thank you.

4 Thank you very much. We would like that statement marked  
5 too.

6

7 (WITNESS ASIDE)

8

9 (SUBMISSION BY MR. JAMES CAESAR MARKED AS  
10 EXHIBIT C-116-A)

11

12 MARTINA COTCHILLY,  
13 Sworn:

14

15

16 MRS. COTCHILLY: My name is  
17 Martina Cotchilly. I used to be a T'Seleie, I'm a  
18 sister to the two brothers here, and I come from Fort  
19 Good Hope, I was born and raised there. I got a husband  
20 and two kids.

21

22 I have been to school but I  
23 never finished, just went half way to high school but  
24 tonight, Mr. Berger, I would like to express my opinion  
25 on your opening statement about what would be the  
26 impact on the land if the proposed pipeline passes  
27 through.

28

29 In the past two days, listening  
30 and wondering what my people say, I wondered back to the  
31 days when I was on the land with my parents. It was  
32 beautiful, especially in the spring about May when you  
33 have a tent pitched on a lake, quiet in the evening,





22

2

15

23



M. Cotchilly  
J. Shae

1 say tonight.

2 THE COMMISSIONER: Thank you,  
3 and we would like to keep your statement and mark it as  
4 an exhibit.

5  
6 (WITNESS ASIDE)

7 (SUBMISSION BY MARTINA COTCHILLY MARKED AS  
8 EXHIBIT C-158)

9  
10  
11 JEANNIE SHAE, Sworn:

12  
13 MISS SHAE: My name is Jeannie  
14 Shae. I was born in Fort Good Hope. I don't want  
15 the pipeline here because it's going to spoil our land  
16 and if they have the pipeline, we might have no Dene food  
17 to eat and we might just happen to eat white man's food.

18 I don't want the highway because  
19 all of the Dene people don't want the pipeline and the  
20 highway, you white men are trying to take away our land.

21 That's all I have to say.

22 THE COMMISSIONER: Well thank  
23 you very much, and if you will leave that statement with  
24 us, we will have it marked as an exhibit. Thank you.

25  
26 (WITNESS ASIDE)

27  
28 (SUBMISSION BY MISS JEANNIE SHAE MARKED AS  
29 EXHIBIT C-159)

30



1 CHIEF T'SELEIE: Can we go into  
2 our statements now?

3 THE COMMISSIONER: Yes, yes,  
4 yes.

5 ALFRED RABISCA, Sworn:

6  
7 MR. RABISCA: Mr. Berger, and  
8 members of the inquiry party and the gas pipeline,  
9 my name is Alfred Rabisca and I've been born in Fort  
10 Good Hope and reborn in the white society.

11 Presently, I am working with  
12 Imperial Oil Limited. That doesn't mean I will be pull-  
13 ing for the oil companies or the pipeline. I would like to  
14 stand up with my people because I am a Dene. I can give  
15 you facts of what I saw in my past years after I had  
16 finished my high school. I have worked with a seismic  
17 outfit, a pipeline company and the oil company.

18 Working for the seismic company,  
19 I have done every category of work what they have been  
20 doing, and what they left behind was total destruction.

21 THE COMMISSIONER: I'm sorry,  
22 I missed that. What they left behind --

23 MR. RABISCA: Total destruction  
24 on their path, their cut lines. The times they used to  
25 cut down trees, never bothered to put them back in the  
26 centre, and I just wonder if any of you have been through-  
27 out where the seismic lines have been cut. All you see  
28 is the permafrost melts underneath that cut line, and it  
29 sinks deeper. If any of you do go up to the Sans Sault  
30 test site and you can see a cut line. It's sunk in so



1 deep, and looking at the map I can see where the trappers  
2 travel, but you don't see deep gouges in the land, the  
3 land is left the way it was. It's not a checkerboard,  
4 but if you did have a lot of seismic up here, you will see a  
5 checkerboard, and every time I fly over the Northwest  
6 Territories around this area, I look at my next friend  
7 and tell him "Let's play checkers from the air".

8 Being a Dene, I only take pride  
9 in what I am and I am proud to be with my people, speaking  
10 up for them, and working for the oil company doesn't mean  
11 that I will be sticking with them all the time. I only  
12 work because I too got to live, I make money but I can  
13 go to an outhouse and use that money. I'm not greedy for  
14 it, I only use it the way I feel like it.

15 Working up at the Beaufort Sea,  
16 I have seen some seismic companies coming along, leaving  
17 their garbage behind and in the spring time when the snow  
18 thaws out, it sinks in, right in the ice, that's the  
19 first thing that the sun rays hit is --

20 THE COMMISSIONER: The first  
21 thing what?

22 MR. RABISCA: The sun rays in  
23 the spring time hit and it sinks right in the ice.

24 I have worked with the Eskimos  
25 up there and they are pretty peculiar about what we throw  
26 out, and I think they are right for what they are standing  
27 up there too.

28 There is a little island which  
29 we can't go on because it's prohibited for us to go in  
30 there.





1 THE COMMISSIONER: There's a  
2 little island that what?

3 MR. RABISCA: At Tununuk,  
4 that's our base camp up there.

5 THE COMMISSIONER: That's  
6 Imperial's base camp in the Beaufort Sea?

7 MR. RABISCA: Yes. Well it's  
8 not really exactly in the Beaufort Sea, it's right in the  
9 Mackenzie Delta there.

10 THE COMMISSIONER: Mackenzie  
11 Delta.

12 MR. RABISCA: Yes.

13 THE COMMISSIONER: Yes.

14 MR. RABISCA: And the Eskimos  
15 claim it's sacred ground. There was one time, the first  
16 time the oil companies came up there, one of them  
17 decided -- when the southern boys came in, decided to  
18 steal a human skull. Well I can tell you, they are  
19 still after that man.

20 I take pride in my own people  
21 here. They have got my deepest respect for the way they  
22 talked. They are fighting for the land. This land  
23 was never conquered. Those land squatters came up here,  
24 and our forefathers didn't speak a word of English.  
25 White man came and gave them a piece of paper and said  
26 mark your X. I don't think that X is a signature.

27 Nowadays when I go sign my  
28 piece of paper, I put my signature on it, there's no X.  
29 If I put an X, I tell them I'll put my X, they would say  
30 no, your name has to be written down. Well if they don't



1 accept an X, then that treaty where that X was made  
2 shouldn't be accepted.

3 Living in white society, I have  
4 seen a lot of things. I have made my own money to travel  
5 across Canada, that was what I earned. In the future, I  
6 want to see the rest of the world, if I live that long,  
7 but what I saw down south is nothing compared to what you  
8 see up here. The white man may think of an Indian up  
9 here as a stupid Indian or whatever they can call them,  
10 but when I went down south in my travels, I've seen winos,  
11 bums, tramps, hobos, whatever you can call them, and  
12 even times some of them would come up to me and ask me  
13 for a quarter for a bowl of soup. I keep my eyes open  
14 watching them and no, they didn't go in the restaurant  
15 and get a bowl of soup, they went directly to the bar.

16 When they do come up here to  
17 get a job, when they come up here they would look at an  
18 Indian and say, "Oh, he's a stupid drunk, don't bother  
19 him". He should have saw himself while<sup>he</sup>/was down south  
20 before he got a job up here. Like a lot of my people  
21 were saying, that they will bring drug addicts up here,  
22 I think they are right. Where I work I have seen a lot  
23 of drug addicts, some of them were even asked to leave  
24 the country or the Territories. The Eskimos just didn't  
25 want it, and I think my people wouldn't want it either.

26 Liquor was good enough, that  
27 put a little mark on their souls, and on the land  
28 itself, and this land is just like my own ranch. Working  
29 with the pipeline out of Brandon, Manitoba, I've seen  
farmers, and they charged the pipeline for putting that



1 pipeline through their land. I think the Dene nation  
2 has that right too, if they put the pipeline, they should  
3 charge.

4 We are the new generation and we  
5 have wakened up. We know what's going on. The white man  
6 educated us, oh yes they educated us maybe to go alongside  
7 with them but we haven't. They taught us to be a little  
8 smarter and some day that we turned against them. This  
9 day and age, it's happening, and I do believe that our  
10 younger generation, which is coming up next behind us,  
11 will even fight harder for this land.

12 And while working at the Sans  
13 Sault test site, I was there, I seen them bringing muskeg,  
14 dirt from the eastern country and putting it in trench.  
15 I doubt very much if many people have stood in that  
16 trench. Solid ice, maybe a foot and a half down, solid  
17 ice. We dug an eight foot trench, and you put that  
18 little bit of dirt in there, but I do believe if they  
19 ever dug that Sans Sault test site up, how far down  
20 did that permafrost melted. Once you cut it, you will  
21 never stop anything, she'll just melt.

22 Although they showed us diagrams  
23 saying they were going to have the pipeline refrigerated,  
24 that permafrost, nothing will stop it. It will melt for  
25 sure. Like some of the boys, a lot of them had experience  
26 with the -- or some of them had experience with the  
27 pipeline, seismic. We all know that this country of ours  
28 here, right here in Good Hope is a complete checkerboard.  
29 A lot of new creeks are forming but they are probably  
30 all polluted. Waste oil just left behind, garbage,





1 whatever they left behind, it's unwanted up here.

2 And I say to the pipeline out-  
3 fit, if you want gravel -- they are bringing tons and  
4 tons of solid pipe up here and that weighs a lot, maybe  
5 you should bring your gravel along, don't touch that  
6 land. You can afford to bring pipes up here, you can  
7 afford to bring gravel from the south up here.

8 I know from experience, because  
9 I have done everything. I worked on aircraft for a  
10 number of years, joined the Navy for a year and a half,  
11 everything I wanted to learn, I went through it and I am  
12 glad that I did. I'm sure glad I came from a proud  
13 mother. My brothers left school ahead of me; I did  
14 a few years of trapping, never learned much, I always  
15 ended up back in school.

16 I wish times that I was like my  
17 brothers, living out in the bush and being free, feeling  
18 the nice fresh air that I breathe. Going south, I just  
19 smell something different, the air stinks to me. You  
20 can smell it. I think every member of the party, when  
21 you do go back south you will smell that air, there is a  
22 change.

23 So I hope the land claim is  
24 settled before the pipeline goes through, and I hope  
25 Gas Arctic people take serious note, maybe study a  
26 little harder, but not at this moment, maybe the pipeline  
27 shouldn't go through. I agree with my people wholeheart-  
28 edly.

29 I think this statement should  
30 be good enough for tonight. I will see some reports, I



1 work with Gas Arctic people up north too. I work right  
2 beside them. I see reports coming in of what's going to  
3 be done, and I know exactly what's going on, but I will  
4 fight the pipeline too, I'm in for it. And I will ask  
5 our Eskimo counterparts to help us out too and some south-  
6 ern people who may help us in this need now, don't  
7 hesitate, just go on right ahead and help us.

8 Thank you ladies and gentlemen.

9 THE COMMISSIONER: Thank you  
10 very much, sir.

11  
12 (WITNESS ASIDE)

13  
14 FRED RABISCA, resumed.

15  
16 MR. RABISCA: Mr. Blair, Mr.  
17 Berger, Gas Arctic people, I have already made my testi-  
18 mony yesterday but I still have some more to say.

19 The government has took enough  
20 advantage of my people, my land and myself in the past  
21 years. Government tricked, cheated and stole from us.  
22 Sure, we gave, that is what he wanted but what do we  
23 Dene people got in return? Nothing but trouble. Ever  
24 since they came, they brought trouble, they did it for  
25 their own good, their own benefit and green paper,  
26 what's so-called money.

27 By education, I was a teacher  
28 in 1967, '68 and '69 but that was only for -- I had only  
29 two weeks training and then I got my certificate, but  
30 in those three years I taught, I was getting paid \$350.00



1 a month, and do you think that this is enough to make a  
2 living on? No. The education taught to the children  
3 were against the wishes of the people and still it had to  
4 be taught because it was brought there by the government.  
5 They had no say, it looked as if they had no right on  
6 their own land and what they wanted and there are a few  
7 adults here who have graduated, made it to Grade 12, and  
8 after they graduated, the government did nothing for  
9 them. Sure, he pushed them through school to learn in  
10 their ways, to change them, to live in a white man's  
11 system, but after they finished graduation, I feel as if  
12 he ignored them.

13 Social welfare, he brought it in  
14 so he can keep the people from going out into the land  
15 and to live in town, where they will have no worries.  
16 And alcohol, where he can put my people to sleep, to get  
17 them to fight amongst each other and classify them into  
18 individual groups.

19 I have worked here and there  
20 among white people, and they laugh at the Dene people  
21 in front of me, because they call them drunkards. I  
22 wonder if they ever think about themselves. They are  
23 hippies, robbers, murderers, drug addicts, alcoholics  
24 and others in their south, and if you white people take  
25 over, and I can see it on this proposed pipeline and the  
26 highway, even now we Dene people in our own country and  
27 our own land, I feel that we have very little in our  
28 own community. Like some have already said.

29 Yesterday, one of the people  
30 from the pipeline said that it will not damage our land.



1 He's from the south, who had never lived and experienced  
2 in the north the way we Dene people live, the way we Dene  
3 people make our living. Can he come up in the north and  
4 make his living in the bush, by himself? I don't think  
5 so. Do we Dene people ever go out into the south and try  
6 to do things to your land, to destroy you, your children,  
7 your land and your future? No. We stay in our -- on  
8 our land because we cannot depart from it.

9  
10 This land we are proud of it,  
11 the way we live on it, the way we make our living. I  
12 also will tell you when I went out to Winnipeg in April,  
13 when I arrived in Winnipeg, it was -- the temperature  
14 was very high, and it was very hot compared to my land,  
15 where there's fresh air, cool air, no pollution, and in  
16 this Winnipeg, there was no fresh air. And one old lady  
17 met me and she was a white lady, and then she asked me,  
18 "Are you a northern?" I said "Yes", and then she said,  
19 "I hear so many talk about the pipeline that the white  
20 people want to build on your land", and she said, "I was  
21 in the north once". She said "I loved that country  
22 because there's fresh air, no pollution, no sickness",  
23 and then she said, "Look at this city. Is there any air,  
24 any fresh air for you", and I said "No". There was not  
25 one open land, there was just straight buildings. Some  
26 very old and torn down, and then she said, "When you are  
27 here, please be careful. You can never tell what will  
28 happen to you in the city".

29 So I stayed there three days  
30 and I stayed in my room. The only time I want out was to  
have breakfast and attend meetings. I was homesick, I





1 did not like it, I wanted to go home and I came back.  
2 Just remember, it's only three days.

3 Do you white people have the  
4 freedom like we Dene people? I don't think so. That  
5 is the reason there is so many white people coming into our  
6 country, and yet, what more do you white people want?  
7 Didn't we give you enough, can't you leave us alone and  
8 let us be the way we are?

9 Do you all know the word  
10 "respect"? It came from you. Do you know the full mean-  
11 ing of it? Well I'll tell you this, I don't think so.  
12 We Dene people, we have respect for our land, children,  
13 people and the future. We are not selfish or ignorant.  
14 We have respect of what we have, and this land where we  
15 were born, it is where we will die. This land is what  
16 we live by, and yet the government people, I know they  
17 are trying hard to take it from us. Why? Because there's  
18 green paper on it, which you so called money.

19 Do you think we live for only  
20 today? No, we live for yesterday, today and tomorrow.  
21 How about you?

22 Yes, Mr. Berger, I know, as a  
23 northern, as a Dene, that the pipeline will damage and  
24 destroy us, kill us, and the land itself, the future and  
25 the people themselves. Why can't we control our own  
26 rights? Instead, decisions are made out in Ottawa by people  
27 who I don't think know a thing about the north; a  
28 thing about the way the Dene people live, the way they  
29 make their living, and about the man in Yellowknife.

Who is the governor of this land?



1 To this day, I really don't know but I was told so many  
2 times that we Dene people are the governor of our country  
3 and of our people and yet it's not true. We are not  
4 given that chance, we are being pushed around too much  
5 on our land. Maybe you had let my people sleep by the  
6 alcohol you brought, but now they are awakened and we  
7 will fight for our land, for our ways.

8 Money means nothing to us. Do  
9 you think we Dene people need money to live? No.

10 Well, Mr. Berger, there were a  
11 lot of boys who wanted to give their testimony but they  
12 are out fighting a forest fire. The only thing the  
13 government can give them for employment. I am also an  
14 employment officer at the moment. They sent Dene people  
15 from here to Fort Smith where they can be apart from  
16 their land to teach them. Fort Smith is in Northwest  
17 Territories, and still the Dene people who were sent  
18 there quit because they wanted to come back to their  
19 land, and they wonder if there is any training to be done  
20 in their home settlement, so Mr. George Barnaby and I  
21 wrote out and to this day, I think it was in November,  
22 and to this day we never got an answer back.

23 I phoned and they said it will  
24 be in the mail and yet it never came. We are totally  
25 ignored, we were always ignored until today.

26 Judge Berger, that's all I have  
27 to say but I'll tell you, my people who spoke to you  
28 are not telling you any fairy tales. They are telling  
29 you the truth, from down deep in their hearts, so I hope  
30 when you get back into Ottawa, you'll take full



consideration on it.

That's all I have to say.

Thank you.

THE COMMISSIONER: Thank you.

(WITNESS ASIDE)

John T'Seleie, resumed

MR. T'Seleie: MR. Berger, you have heard the people and the message must be very clear. That message, I think, is that there will be no pipeline. I think all the people who have spoken were all trying to make one thing pretty clear, that I don't think some people understand.

I don't think people in Ottawa understand that, and so I just want to say what my understanding of that message is.

What I mean is a way of life, and in order that you fully understand, I think you have to just bear with me and listen to kind of my life story. I'm 24 years old now and I spent about, I guess in all about 17 years in school, and I was taken away when I was six years old and I went through high school and then I went to university, and all through that time I had very little idea of what anything was about, and I was raised on I guess the same kinds of feelings that any kind of college student might have in the white man's society. And it took me quite a while to discover that I was a pretty disjointed person, and so two years ago I came back and I spent a bit of time on the land with my parents, and there I discovered a lot of different things





about the place that I came from that I didn't know before.

I discovered that a trapper or a hunter is the same as being a lawyer or a judge or a doctor. I discovered that there was a whole spiritual dimension to living off the land. A lot of southern people, the only thing they understand about living off the land is throwing a bunch of gear into a camper and going to where there are a few thousand people and sort of pretending to be bush men. But the way of life of the people isn't like that, it's a life of survival, and it's the only thing that people know.

I think some people have in their ideas, or their heads, the idea that Indian people are the kind that you see on the reserve, but it isn't like that up here. People don't have a reserve mentality.

When you receive strong words, when people tell you about what is deep in their hearts, I think that ought to be listened to. I think our people understand survival because most of their lives they have had to spend struggling for survival. Life off the land is hard, and there are many times when a lot of people I think come pretty close to the end of their lives. So the message I think is that the people of the north will approach the pipeline question with the same kind of determination that it takes for them to live off the land, and living off the land is -- well it's a life and death struggle.

I can't say much more than that. Thank you.



THE COMMISSIONER: Thank you very much, Mr. T'Seleie.

(WITNESS ASIDE)

GEORGE BARNABY, resumed

MR. BARNABY: I think that the people who are listening to this hearing, and maybe a lot of white people in the south, have a lot to learn from the native people.

The native people are the only ones who can really protect this land. By living, by having a way of life that is related so close to the land, they needed to carry on their way of life. The people can't live without the land and the land can only be protected by them.

If money corrupts our lives and thinking, we will spoil this land for money. If people were interested in money, a lot of them would have sold out already. The white man should look closely at the system that he lives within. To them, everything is a commodity, to be either bought or sold. This includes people. The rich people who control this system find it in their interest to keep it going, for they are the ones who have the money to buy, in other words, control. They should look closely at the philosophy of the Dene which is sharing.

Do not look at the people in the confines of this settlement. They are not their true selves. You see them in the bush, that's where



1 you will give them your respect.

2 Everything that's happened in  
3 the north, all the change that's taken place, has not  
4 been brought about by the people. Until such time as  
5 they have the control over the changes that go on, there  
6 should be no more talk of pipeline or development.

7 That's all I have to say.

8 THE COMMISSIONER: Thank you,  
9 Mr. Barnaby.

10 (WITNESS ASIDE)

11 CHIEF FRANK T'SELEIE, resumed

12 CHIEF T'SELEIE: Mr. Berger,  
13 members of the Inquiry party, and the gas pipeline com-  
14 panies, I want you to listen, I want you to listen  
15 clearly. Like the lady said, take your ears out of  
16 your behind and listen.

17 I would like to say a little  
18 more before the closing of the inquiry in Fort Good Hope.  
19 You have heard our people, and I don't think any of you  
20 who came here, who listened to our people, can honestly  
21 say you can't understand us, and it was made clear to  
22 this inquiry that this is our land. I want to make this  
23 clear, that the issue is recognition of our rights to  
24 the land, the rights to control our lives, the right to  
25 self-determination of our people. Until such time that  
26 our rights are recognized by the federal government and  
27 the pipeline companies, we the Dene nation cannot sit  
28 down and talk pipeline.

29 When the federal government



1 recognizes that we have the right to decide what happens  
2 on our land, then and only then, we as the Dene nation,  
3 will be willing to sit down with you and discuss your  
4 proposal for our land.

5 I hope that this inquiry has  
6 been a real step forward towards that day, however, we  
7 must all realize that there is much to be done on both  
8 sides before we have reached that point.

9 I wish to thank all our people,  
10 and all of the people who did take their time to come  
11 and hear what was said, to come here and listen to what  
12 was said.

13 I wish to thank Mr. Berger, I  
14 wish to thank Mr. Blair. I hope from this hearing all  
15 of us will remember, again I hope we all remember what  
16 was said here, and that all of us will work to have the  
17 recognition of the rights of the Dene Nation.

18 That's all I have to say.

19  
20 (WITNESS ASIDE)

21  
22 THE COMMISSIONER: Well, I  
23 want to thank the Chief T'Seleie and the members of the  
24 band council and Mr. Louison, the chairman of the  
25 settlement council for the statements that they have  
26 given the Inquiry, and I want to thank all of you who  
27 live here in Good Hope for coming forward and telling me  
28 what you think and the way you feel about the proposal  
29 to build a pipeline up the Mackenzie Valley.

30 I want to thank, and if they





are no longer with us this evening I can understand why, but I hope what I say will be conveyed to them, I want to thank our interpreters, Mrs. Wilson, Mrs. Jackson and Mr. Kakfwi, for assisting the people who spoke in Slavey, and assisting those who spoke in English and assisting me.

I want to thank all of you for the hospitality you have shown to the inquiry party and to the pipeline representatives who are here at my invitation, as I said at the outset, to answer your questions and to listen to what you have to say. I have listened carefully to what each of you has said because I feel that I can learn something from each one of you, that is the attitude that I have toward every witness who gives evidence at this inquiry, both at the formal hearings in Yellowknife and in the community hearings in the Mackenzie Valley, and I feel that I have learned something from each one of you.

I told you at the beginning that these people here to my left are making a permanent record of everything that has been said. I will be sending a copy of that record to Chief T'Seleie and to Mr. Louison, and I will have a copy myself so that I can go back and read what you have told me these past three days.

I think I should say that I am obliged, it is my duty to hear what people throughout the Mackenzie Valley and the northern Yukon have to say about the proposal to build a pipeline and all of its ramifications, and I will be visiting the remainder of



1 the communities that I have not yet been to, that is why  
2 I am going to Colville Lake tomorrow, and to Norman Wells  
3 on -- maybe I am going to Colville Lake today, maybe I'm  
4 not, and Norman Wells on Saturday, because I intend to  
5 make sure that the people who live in the north, native  
6 people and white people, old people and young people,  
7 are given a fair hearing. But I think that there has  
8 been these past three days, a clear and unmistakable  
9 expression of the wishes of the people of Fort Good Hope,  
10 and the statements that each of you made helped me to  
11 understand why you took the stand that you did.

12 I know that for many of you it  
13 was not easy to say the things you did, that it took  
14 courage to summon up the memory of things you had tried  
15 to forget or that you had in your minds and had waited  
16 a long time to say. I know you believed the things that  
17 you told me, and I will be thinking about the things  
18 you have told me, and I want to thank all of you again  
19 for attending the hearings these past three days, and  
20 the Inquiry will stand adjourned until it reconvenes in  
21 Colville Lake.

22 So thank you all again.

23 (PROCEEDINGS ADJOURNED TO AUGUST 8TH, 1975)  
24  
25  
26  
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347 Canada. National  
M835 Energy Board.  
Community 20  
AUTHOR  
Mackenzie Valley pipeline inquiry:  
Community 20 =Ft. Good Hope,  
N.W.T. 7 August 1975

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MACKENZIE VALLEY PIPELINE INQUIRY

Government  
Publications

IN THE MATTER OF AN APPLICATION BY CANADIAN ARCTIC  
GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT  
BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON  
TERRITORY AND THE NORTHWEST TERRITORIES FOR THE  
PURPOSE OF THE PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND  
ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,  
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE  
PROPOSED PIPELINE.

(Before the Honourable Mr. Justice Berger, Commissioner)

Norman Wells,

N.W.T.

August 9th, 1975.

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PROCEEDINGS AT COMMUNITY HEARINGS

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Volume 21

347.  
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Community 21

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APPEARANCES:

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2 Prof. Michael Jackson, for Mackenzie Valley  
3 Mr. Ian Scott, Pipeline Inquiry  
4 Mr. Ian Roland,  
5  
6 Mr. Darryl Carter, for Canadian Arctic  
7 Gas Pipeline Limited  
8  
9 Mr. Glen Bell, for Northwest Territories  
10 Indian Brotherhood and  
11 Metis Association of  
12 the Northwest Territories  
13  
14 Mr. R. Blair, for Foothills Pipelines  
15 Ltd.  
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26  
27  
28  
29  
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INDEX OF WITNESSESPage No.

1		
2		
3	PAT HOWARD	2079
4	DOUG ROWE	2083
5	MR. BURRELL	2086
6	GEORGIE MONIUK	2089
7	COLIN ROSS	2097
8	GERRY LOOMIS	2107
9	RAYMOND YAKELEYA	2108
10	CLAIRE BARNABE	2122
11	EVA KOREN	2132
12	CECILIA TOURANGEAU	2136
13	MARIE BLONDIN	2142
14	ROSS LAYCOCK	2145
15	DIANE MONIUK	2151
16	GERRY LOOMIS	2152
17	PAT TOURANGEAU	2158
18	CHRISTINA HARRIS	2166
19	MARY MACDONALD	2168
20	RAYMOND YAKELEYA	2170
21	RICHARD SINOTTE	2177
22	JEANETTE ROSS	2193
23	FLOYD ABLEN	2197
24	EMILE DELBROUCKE	2198
25	WHIT FRASER	2202
26	GORDON MUSKRAT	2215
27		
28		
29		
30		



INDEX OF EXHIBITS

Page No.

C-160 Submission of Parent, Teacher Association	2082
C-161 Submission of Mrs. Moniuk	2096
C-162 Submission of Colin Ross	2107
C-163 Submission of Norman Wells Chamber of Commerce	2108
C-164 Submission of Claire Barnabe	2131
C-165 Submission of Eva Koren	2136
C-166 Submission of Cecilia Tourangeau	2142
C-167 Submission of Marie Blondin	2144
C-168 Submission of Ross Laycock	2149
C-169 Submission of Diane Moniuk	2152
C-170 Submission of Raymond Yakeleya	2177
C-171 Submission of Richard Sinotte	2190
C-172 Submission of Jeanette Ross	2197
C-173 Submission of Floyd Ablen	2198





1 Norman Wells, N.W.T.

2 August 9th, 1975.

3  
4 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

5  
6 THE COMMISSIONER: Well I  
7 will call our meeting to order, ladies and gentlemen,  
8 now that we are all comfortable.

9 I am Judge Berger and I am  
10 conducting an inquiry to consider what the impact will  
11 be of the pipeline that Arctic Gas and Foothills Pipe-  
12 lines want to build to bring natural gas from the  
13 Arctic to the south.

14 I am holding hearings in every  
15 community in the Mackenzie Valley, the Mackenzie Delta  
16 and the Northern Yukon, likely to be affected by the  
17 pipeline if it is built. I am to consider what will  
18 likely be the social, economic and environmental impact  
19 of the pipeline if it is built, and I am to recommend  
20 to the Federal Government, the terms and conditions  
21 under which it is to be built if they decide that it  
22 should be built. So I am here to obtain your help in  
23 determining what the impact will likely be if it is  
24 built, and in making recommendations to the government  
25 of Canada.

26 I want to hear from you, from  
27 white people and native people, from old people and  
28 young people; what you have to say is <sup>as</sup> important to me  
29 and to this Inquiry as what the experts, the scientists  
30 and engineers and biologists and the lawyers have to



1 say at the formal hearings in Yellowknife. For that  
2 reason, when you are giving evidence, I'll ask you to  
3 be sworn in the same way that we require witnesses to  
4 be sworn at the formal hearings at Yellowknife.

5 I should say that the people  
6 sitting to my left, the young ladies who use that mask,  
7 are simply making a record on tape of everything that  
8 is said here so that it can be transcribed and typed  
9 and then we will have a permanent record of what you  
10 have to tell me here today, and that of course -- a copy  
11 of that will be sent back to the settlement so that  
12 the settlement will itself have a copy.

13 I should also say that the  
14 C.B.C. has a team of broadcasters who accompany the  
15 Inquiry so that they can report each evening on the  
16 northern network on what you have to say, so that people  
17 throughout the north will know what you have had to  
18 say, and there are people from the -- other people from  
19 the media with us who will be reporting what you have  
20 to say to the Inquiry.

21 Now, Canada and the United  
22 States have a great appetite for oil and gas and that  
23 is why the government of Canada is considering this  
24 gas pipeline. But before the government decides what  
25 to do, they want to know what you think about it and  
26 that is why they have sent me here. It is vital that we  
27 take a hard look now at this pipeline and what its  
28 consequences will be, for once the first shovel full of  
29 earth has been dug, once the first length of pipe has  
30 been laid it will be too late, and I have invited



1 representatives of both pipeline companies to be here  
2 today to answer your questions and to listen to what  
3 you have to say. Mr. Carter and Mr. Rowe and Mr. Hardy  
4 are here from Arctic Gas and Mr. Blair and Mr. Elwood  
5 are here from Foothills Pipelines, and if you wish to  
6 ask any of them any questions, just go right ahead and  
7 tell me what it is you want to ask them, but remember  
8 too, they are here to listen to what you have to say as  
9 well.

10 So I want you, the people who  
11 live here, who make the north your home, to tell me what  
12 you would say to the government of Canada if you could  
13 tell them what was in your minds, and then I will make  
14 my report and recommendations to the government. It is  
15 not for me to decide whether or not a pipeline will be  
16 built, that is a matter for the government of Canada  
17 on the recommendation of the National Energy Board to  
18 decide. But we are here to consider what the impact  
19 will be, and to make recommendations in that regard.

20 So I think that's all I have  
21 to say, and I look forward to hearing now from any of  
22 you who wish to speak, and if you wish to speak, those  
23 of you who are at tables with microphones, you can  
24 just remain there seated and speak, and any of you who  
25 wish to come forward, there's a microphone at this  
26 table here and you can come forward and be seated and  
27 just take your time and say whatever you have to say  
28 in your own way.

29 MRS. HOWARD: I have a brief  
30 here before me.





1 THE COMMISSIONER: Fine. Could  
2 we just have your name, ma'am?

3 MRS. HOWARD: Oh it's Pat  
4 Howard.

5 THE COMMISSIONER: If the  
6 ladies with you are going to add anything, they might  
7 as well be sworn now too if they are going to join in  
8 the discussion.

9  
10 PAT HOWARD, Sworn:

11  
12  
13 MRS. HOWARD: I would first  
14 like to say that this brief has been prepared by the  
15 executive of the Parent Teachers' Association here in  
16 Norman Wells, and the executive at present are out of  
17 town, so I am just reading the brief for them.

18 "Brief to the Berger Commiss-  
19 ion from the Norman Wells Parent-Teacher Association .  
20 "The following brief has been prepared by Vera  
21 Gauthier and Muriel Wilson on behalf of concerned  
22 parents and teachers of the Norman Wells Parent-Teacher  
23 Association. It should be pointed out at this time  
24 that the Association takes an impartial view regarding  
25 the construction of the proposed pipeline, but it is  
26 their wish that the Commission be made aware of the  
27 problems which would arise in Norman Wells with regard  
28 to schooling should a sudden influx of students arrive  
29 to attend classes here.

30 "Should the pipeline construct-  
ion commence, as proposed, during the 1976-77 winter



months, with over sixty permanent jobs available at Norman Wells, this could very conceivably put a considerable strain on the school facilities at Norman Wells with which we would not be able to cope.

"The Norman Wells School consists of four 'temporary' portable Atco classrooms. Three of these classrooms were obtained from Aklavik in 1968, as they were surplus at that settlement. A fourth Atco classroom was added to the complex in the fall of 1973. There are presently four teachers and one assistant teacher on staff.

"The enrollment of approximately 80 students utilizes the four classrooms to their full extent, with no facilities for recreation, despite repeated requests to the Department of Education.

"One of the classrooms has a floor which is frequently 'giving way' and has to be 'jacked-up' in order to keep it in a reasonably safe condition.

"A faulty heating system has for years been a constant source of aggravation and discomfort and in certain instances a considerable danger hazard to students and teachers.

"In 1972 we were advised by the Department of Education that a \$295,000.00 four classroom school was approved in the estimates for the 1972-73 fiscal year. We have been unable to secure any further information as to what happened to these funds.



"The school grounds have been a constant source of annoyance to the teachers, parents and children due to the very unfavourable conditions of the grounds. There has been some improvement during the past year, inasmuch as we now have shale spread over the grounds, which eliminates some of the mud but does nothing to eliminate the wear and tear on children's clothes.

"Housing facilities for teachers at Norman Wells consists of two dwellings, suitable for two married teachers. Additional teachers would of course mean additional housing required.

"We have learned from previous experience that students' books must be ordered many months in advance, otherwise there is a long and frustrating waiting period before the books required are finally obtained. The sharing of books does not, as we have also learned, give a student a fair chance to proceed at his (or her) own speed.

"We have been advised by Mr. Macpherson, Director of Education, that they are prepared to react quickly should a sudden influx of population caused by developments in the MacKenzie Corridor arise. However, we wish to state our concern that this may result in quickly bringing in more 'temporary' portable classrooms, which we are not prepared to accept.

"To sum up the situation briefly, the major concerns at this time are as follows:



- 1 (1) Inadequate school facilities.
- 2 (2) Unsuitable playground conditions.
- 3 (3) Inadequate housing for teachers.
- 4 (4) The problem of obtaining sufficient books, desks
- 5 and other supplies should a sudden influx of
- 6 students occur.
- 7 (5) Lack of recreation facilities.
- 8 (6) Faulty heating systems -- contributing to a
- 9 continual source of problems.

10 "In lieu of these concerns,  
11 we would appreciate any comments by the Commission  
12 with regard to what, if any, responsibility they are  
13 prepared to take in the matter.

14 THE COMMISSIONER: Thank you  
15 very much, Mrs. Howard. Would you let us have that  
16 brief and it will be made part of the permanent re-  
17 cord of the proceedings of the inquiry.

18 (BRIEF FROM PARENT TEACHERS ASSOCIATION MARKED EXHIBIT C-10)

19 THE COMMISSIONER: This might be an appropriate  
20 time, now that you have raised one or two of these  
21 issues, for me to ask the representatives of the pipe-  
22 line companies just to tell us a little bit about what  
23 they plan to do here in Norman Wells, if they are  
24 allowed to build the pipeline. Mr. Carter, I wonder  
25 if Mr. Rowe would mind telling us where the nearest  
26 construction spread would be, generating stations, and  
27 Mrs. Howard mentioned the permanent jobs, 60 in number,  
28 but it might be useful just to discuss the construction  
29 phase and then the permanent job phase. Would you do  
30 that, Mr. Rowe?

31 MR. ROWE: Yes, sir.





DOUGLAS ROWE: resumed

MR. ROWE: During the con-

During the construction phase,

THE COMMISSIONER: Well let's



1 backtrack a bit, you said there's a construction camp  
2 north of Norman Wells. How far north is that?

3 MR. ROWE: Somewhere in the  
4 order of 15 miles.

5 THE COMMISSIONER: And how  
6 many men would be at that construction camp?

7 MR. ROWE: It would be a  
8 typical camp with about 800, --

9 THE COMMISSIONER: And --

10 MR. ROWE: -- men.

11 THE COMMISSIONER: -- there  
12 would be a camp south of Norman Wells, how far south?

13 MR. ROWE: I think that's in  
14 the order of 30 miles south of the town.

15 THE COMMISSIONER: And it would  
16 likewise be a camp of 800 ?

17 MR. ROWE: Yes, it would be,  
18 a spread camp. .

19 THE COMMISSIONER: And what  
20 would be the acreage occupied by the stockpile site in  
21 Norman Wells itself?

22 MR. ROWE: The typical stock-  
23 pile site acreage for the pipe is in the order of 25  
24 acres.

25 THE COMMISSIONER: And was  
26 Mrs. Howard right in saying that there would be 60  
27 permanent jobs in Norman Wells --

28 MR. ROWE: In that order, yes,  
29 that's correct.

30 THE COMMISSIONER: That is,



1       once the pipeline is operating, you would have 60  
2       people stationed here in Norman Wells?

3                       MR. ROWE: Yes, the operating  
4       personnel.

5                       THE COMMISSIONER: And the  
6       three places, the three principal places where you would  
7       have people stationed would be Inuvik, Norman Wells  
8       and Hay River, is that right?

9                       MR. ROWE: Fort Simpson.

10                      THE COMMISSIONER: Fort Simp-  
11       son, yes. All right.

12                      Mrs. Howard, if you wanted to  
13       ask Mr. Rowe any questions, feel free, we're just going  
14       to have a --

15                      MRS. HOWARD: I don't have  
16       any questions offhand, but I'm sure once this report  
17       comes back to this settlement possibly there will be  
18       some arise after reading that.

19                      MR. ROWE: If there are any  
20       further questions, she might address them at a later  
21       date to Arctic Gas in Calgary and we would be happy  
22       to try and respond.

23                      THE COMMISSIONER: Okay. Well,  
24       Mr. Elwood, would you like to cover some of the same  
25       ground on behalf of Foothills? I guess everyone here  
26       knows that there are two companies, one Arctic Gas,  
27       the other Foothills, each wants to build the pipeline,  
28       and as far as Norman Wells is concerned, it follows  
29       the same route, whichever company gets the right to  
30       build it, if one of them does.





1 MR. ELWOOD: Mr. Burrell will  
2 respond for us, he has been sworn in Hay River.

3 THE COMMISSIONER: Yes, Mr.

4 MR. BURRELL: Resumed

5 MR. BURRELL: With respect to  
6 the construction of the pipeline, we will have a con-  
7 struction camp. There will also be two close to Norman  
8 Wells, as Mr. Rowe was saying. Our closest construct-  
9 ion camp will be located at the compressor station  
10 south of Norman Wells, which is about 15 miles away  
11 from the community. To the north, the distance -- the  
12 next construction camp would be about 34 to 35 miles  
13 away.

14 We anticipate that those  
15 construction camps would house 300 to 500 people,  
16 depending upon the activity at the time. Also, I would  
17 like to stress that during construction these camps  
18 would be fully contained, which would mean that the  
19 personnel residing in them and working out of them would  
20 have all the facilities that they require in order to  
21 remain in the camp full time. So we do not see that  
22 during construction that there would be any need for  
23 people to come into town on a casual basis. Certainly  
24 there may be need to come in on business, but that would  
25 be a very, very small item.

26 As far as -- and these camps,  
27 as I said would be located at compressor stations, so  
28 that when the pipeline came into operation we would  
29 have compressor stations located at those sites, the  
30 closest as I said before, being about 15 miles from



town.

In town itself, we would intend to put one of our district operating headquarters here. We would have, as we estimate now, about 56 people. We can appreciate very much the concerns that the people would have here, having that number of people coming into town, although we were hoping that a number of those people would be residents of the town, but we do have --

THE COMMISSIONER: You mean people living here now?

MR. HURPELL: The possibility that people living here could be employed on the pipeline, we would hope that would happen. The thing that we would want to do is before -- as we are developing our planning, we would want to talk to the community, the people involved, to tell them what we are doing and get their input so that we can put up a facility that satisfies their needs and concerns and also meets our requirements.

In addition to that, one of our plans for Norman Wells is to provide natural gas to the community if the people desire it, and we have included in our application, the facilities required to install, to bring natural gas from the main line to the town gate of Norman Wells, along with ten other communities.

I think that's basically what I have to say now.

THE COMMISSIONER: Well, while



1 you are dealing with that subject, are you able to say  
2 to the people here, what the cost of natural gas would  
3 be to the consumer in Norman Wells from your pipeline,  
4 compared to the costs they pay today / <sup>for</sup> oil which I presume  
5 is what -- propane?

6 MR. BURRELL: We have done some  
7 comparisons --

8 THE COMMISSIONER: Well you go  
9 ahead -- I seem to be lost.

10 MR. BURRELL: Okay. We have  
11 done some comparison work with respect to fuel oil. I  
12 think one thing we want to point out is that in our  
13 application the facilities that we have shown are those  
14 from the main line to the town gate. They -- we believe  
15 that the distribution of the gas within the community  
16 is probably best done by someone else, perhaps giving  
17 people in the community an opportunity to get into  
18 business if they so choose. Also, we don't have a gas  
19 supply although we are discussing with producers of gas  
20 in the Delta, to perhaps to obtain some gas supply for  
21 this, for use in the communities, but if we look at the  
22 cost of gas from the main line -- from the producing  
23 plant down to the town gate, we estimate that in 1985  
24 that under our plan, that that gas would -- to the town  
25 gate, for transportation only, would cost about 55  
26 cents, in that range.

27 Now, in order to get the  
28 true value of the gas to the consumer, we would have to  
29 add in the cost of gas supply which we don't have any  
30 control over, and plus the distribution costs. Now,



1 with adding in those two factors to the cost of trans-  
2 portation, we estimate that the cost of gas will be  
3 just over \$3.00 an Mcf.

4 Now, if you compare that to  
5 the -- this is in the mid-eighties, if you compare that  
6 to the cost of fuel oil, which we have estimated for  
7 the mid-eighties, it shows that the potential sav-  
8 ing to the people in Norman Wells by utilizing natural  
9 gas rather than fuel oil, would be somewhere in excess  
10 of \$600.00 a year.

11 THE COMMISSIONER: Per house-  
12 hold?

13 MR.BURRELL: Yes, sir.

14  
15 (WITNESSES ASIDE)

16  
17 THE COMMISSIONER: All right,  
18 well I think I should say that-Mr. Carter, you might  
19 listen carefully so that I don't misrepresent the  
20 position of Arctic Gas. Foothills proposes to supply  
21 gas to the communities in the MacKenzie Valley from the  
22 gas pipeline, so that gas from the Arctic would be used  
23 to heat the houses of the people in Norman Wells.  
24 That is Foothills' proposal.

25 Arctic Gas is not proposing to  
26 do that, but Arctic Gas says that if that is what this  
27 Inquiry recommends and what the government says they  
28 must do, then of course they will do it, and at the  
29 rates that the government prescribes.

30 Is that a fair statement of





1 Arctic Gas' position, Mr. Carter?

2 If it isn't, you feel free to  
3 come forward and tell us.

4 MR. CARTER: I think that is  
5 a fair statement.

6 THE COMMISSIONER: Thank you,  
7 Mr. Carter and Mr. Burrell.

8 Well we are ready to hear the  
9 views of others, so feel free to come to this microphone  
10 here or this one, and we are quite informal so don't  
11 think that any lawyer is going to get up and cross-  
12 examine you or anything like that.

13  
14 MRS. GEORGIE MONUIK, Sworn:

15  
16 MRS. MONUIK: My name  
17 is Georgia Monuik. Before I start on my preparat-  
18 ion here, I would like to mention that if you put in a  
19 pipeline that the price of gas he quoted is more than  
20 five times what we are paying for natural gas in  
21 Norman Wells right now.

22 THE COMMISSIONER: \$3.00 --

23 MRS. MONUIK: We pay  
24 55 cents per Mcf plus 10 percent for the billing and  
25 handling by the government. At that price, if my bill  
26 increased, it would go around something like \$1,500.00  
27 a month.

28 THE COMMISSIONER: Well you  
29 are in the hotel business?

30 MRS. MONUIK: That's



1 right.

2 THE COMMISSIONER: Well that  
3 may not be typical.

4 MRS. MONUIK: It's just about  
5 as bad as power.

6 "I realize as well as anyone,  
7 that you have given everyone an equal chance to speak  
8 their minds and opinions at this inquiry and I would  
9 therefore like to present some of my views and thoughts  
10 as a member of the minority in the Territories but as  
11 a long time Northerner.

12 "Norman Wells is basically a  
13 white community and may not be the best place to try  
14 and judge the problems of the pipeline, especially on  
15 that native people, but the business and social impact  
16 will be as great here as in any community in the Mac-  
17 Kenzie River Valley and we here are no more prepared  
18 than in any other community.

19 "The business community here  
20 would love to have the opportunity to partake in this  
21 great venture but cannot prepare due to the uncertainty  
22 of the whole thing. The businesses here have the  
23 people with ability to be of great assistance in the  
24 early planning stages of the pipeline and in the over-  
25 all working program, but unless decisions are made soon  
26 the conditions are such that many of the old northerners  
27 will pull out and leave the chaos to the money grabbing  
28 southerners as they have been called many times.

29 The town council here as in  
30 Inuvik, Fort Simpson and other communities, is also at



1 a dead end for they cannot prepare without money,  
2 without planning and without decisions.

3 "The people likewise cannot  
4 prepare for the future, for a future of what, unpre-  
5 cedented boom or irrevocable depression.

6 "The government cannot prepare,  
7 for although everyone and everything depends on their  
8 wisdom and money, neither can be seen under the smoke-  
9 screen of uncertainty, lack of money, lack of planning,  
10 lack of personnel, lack of power, lack of direction and  
11 lack of decision.

12 "What will be the results of  
13 a decision in favour of the pipeline? Chaos, and what  
14 will be the results of a decision against the pipeline,  
15 a depression and more chaos.

16 "I would like to explain my  
17 involvement in the north. I have been in the north or  
18 involved in the north since about 1958 and at that time  
19 the main theme in Canada seemed to be development of  
20 the north. We started the first expediting business  
21 out of High Level in Alberta and built first winter  
22 road across the Chinchaga River into what is now Rainbow  
23 Lake. We started the C.N. right-of-way and opened it  
24 all the way from Providence to Inuvik, bringing the  
25 first cats into the Norman Wells, Fort Norman area in  
26 many years.

27 "In the following years, we  
28 started and maintained the first winter road in the  
29 Northwest Territories and opened this during the  
30 following years to degrees from Providence to Norman





1 Wells, into Good Hope and Inuvik.

2 "In 1965, we started our  
3 business in Norman Wells, MacKenzie Mountain Lodge,  
4 before there were any businesses here except Imperial  
5 Oil and M.O.T. without regular airlines, without power,  
6 without any help from anybody. This business has  
7 grown since 1968-69 and is still growing and always has  
8 served the white, the Metis and the native people.  
9 The community -- the company which first started the win-  
10 ter roads was sold in 1970, due to the death in a plane  
11 accident on the Blackwater River of one partner, and  
12 the death of my first husband in 1969.

13 "The explanation I have given  
14 may explain that I am not speaking from inexperience,  
15 and that I have a right to speak as a northerner and as  
16 a Canadian.

17 "During the first years in  
18 business in the north, we had little if any problems  
19 with the native people and still have relatively few  
20 problems with them or any other specific group. For  
21 in my mind everybody is personally identifiable and  
22 should be judged for who they are and not what they are  
23 or what colour they are. The feelings in the north  
24 have changed drastically. They have deteriorated until  
25 finally one feels on the defensive because you are in  
26 business and because you are white.

27 "I look at the opportunities  
28 that many of the native people have here in the  
29 north and I consider them as fortunate as anyone. I  
30 see the money available at low interest rates for



1 business development, and I see the few who are  
2 successful. Is this because of a way of life or is it  
3 government intervention, or lack of support and train-  
4 ing, or is it simply a lack of interest?

5 "I see the great opportuni-  
6 ties for free education here in the north with free  
7 room and board, free transportation, free clothing,  
8 books and so on. I see the lack of interest of the  
9 parents, the absenteeism, along with the social and  
10 moral problems. I see the bright, eager children with  
11 great potential and their almost 100 percent failure  
12 to compete and to complete their education. Is this  
13 the fault of the government or is it the white minority,  
14 or does the fault lie on the very doorstep of the  
15 native people? I see the housing built to accommo-  
16 date the low income people. I think how fortunate  
17 they are to have warm, cozy homes, some with electric  
18 stoves, fridges, some with washers and dryers, oil heat-  
19 ing and some even with running water and sewage  
20 facilities. The rents may seem high to some, but to  
21 most southerners they are very low, especially when  
22 the rent includes power, heat, sewage and water. I know  
23 the company people or the business people in the north  
24 do not have this advantage, for they pay house or  
25 trailer rent, lot rental, power, sewage and heat,  
26 amounting to about 500 to \$800.00 a month. They also  
27 have to maintain their own homes and pay the going  
28 wages to have any maintenance work done by outsiders.

29 "The native community is a  
30 very family oriented community with in days gone by,



1 everyone relying on everyone else in the family for a  
2 livelihood. This must have been a happy way of life as  
3 well as one of hunger and hardship. This way of life  
4 could compare with any pioneering family for on the  
5 farms the same type of family life existed, and during  
6 the hard years, I'm sure the same things applied to city  
7 families.

8 "To the native people, the  
9 coming of the traders began change -- rifles, sugar,  
10 coffee, tea, iron knives, pots and so on. Also came  
11 liquor, cheating, stealing, disease, illegitimate  
12 children and so on. The native readily accepted the  
13 new material things and gradually forsook the old ways  
14 and adapted to the manufactured traps, rifles, knives,  
15 white man's foods and to some extent, the white man's  
16 clothing and so on.

17 "But gradually as the settle-  
18 ments grew and time went on, more and more white man's  
19 ways came such as health care, education, hourly work,  
20 and so on. Were these innovations really so bad? In  
21 my opinion, some were and some weren't for they took  
22 away the need to be a working family and gradually one  
23 after another of the family quit working and took to  
24 an easier way of life. Where the children all had work  
25 to do under the old ways, now they had little if any-  
26 thing to do and were inclined to grow up believing  
27 that life would always be so easy. Now we see the  
28 families still staying together, but more and more it's  
29 the older people working and the young people staying  
30 at home, working now and then, unmarried and very



1       discontent.

2                               "We hear so much about land  
3       claims. The people going back to the land, the people  
4       forming a separate nation, the discontent and hate.  
5       Isn't it time we all sat back and tried to realize  
6       where credibility begins and where it ends.

7                               "How many of the young people  
8       could go back to the land and live as their grand-  
9       parents did, without the motor boats, skidoos, canned  
10      foods, blue jeans, rubber boots, duffle, rifles,  
11      ammunition, air transport and so many other things we  
12      are all so very dependent on. How many of even the  
13      middle generation could live in the bush without the  
14      luxuries the white man has brought them. I would be  
15      interested to know the number of families in the north  
16      who actually live off the land. There is no way we can  
17      return to the life we knew as children or the way of  
18      life our grandparents knew, for progress won't allow  
19      it. I really wonder too if memories aren't coloured by  
20      the forgetfulness of the cold, the mosquitoes, the  
21      hunger, the hardships, the defeat of a poor trapping  
22      year, the utter frustration and helplessness during  
23      illness and death. I wonder how much is a dream and  
24      how much is fiction.

25                              "I agree there must be a land  
26      settlement if for no other reason than to return the  
27      friendliness, peace and goodwill to the north. I  
28      cannot envision the means or the way this settlement  
29      can be made.

30                              "I do know that until the





1 government takes a stand and begins to treat all north-  
2 erners with respect and fairness and equality in all  
3 things, no happy settlement will be reached.

4 "I don't think the pipeline  
5 is the real issue as far as most natives are concerned.  
6 It is or has become a vessel for all new and old  
7 politicians to feed their own egos and pound their own  
8 political platforms. It is a vessel for all the people  
9 to expound their own problems and to lay the blame  
10 wherever it may fall, regardless of where the root of  
11 the problem may be.

12 "In closing, I can only urge  
13 that whatever the decision of the government, Judge  
14 Berger, the National Energy Board reach, that it should  
15 be done soon so that the land claims can be settled  
16 and the millions and millions of dollars being spent  
17 on all facets of the pipeline inquiry can be channelled  
18 into more productive uses, such as schools, housing,  
19 roads, community planning and etcetera.

20 "Thank you".

21 THE COMMISSIONER: Thank you  
22 very much, Mrs. Monuik. May we have your statement,  
23 ma'am, so it can be marked as an exhibit and form a  
24 part of the record?

25  
26 (WITNESS ASIDE)  
27

28 (STATEMENT OF MRS. MONUIK MARKED AS EXHIBIT  
29 C-161)



1 THE COMMISSIONER: Well we  
2 are ready to hear from others, and feel free to come  
3 forward and --

4 MR. ROSS: Colin Ross is my  
5 name.

6  
7 COLIN ROSS, Sworn:

8  
9 MR. ROSS: Well I would just  
10 like to welcome you to Norman Wells, Justice Berger,  
11 and to commend you on the job that you have been doing  
12 so far in conducting the inquiry.

13 I want to read a paper today  
14 entitled "The Function of Anthropology". You will  
15 notice that it doesn't address itself directly to the  
16 question of the pipeline or of development of any  
17 major nature. All I want to do is go on the record  
18 as having demonstrated conclusively in contradiction  
19 to testimony we have heard from native peoples, that  
20 there are white people in the north capable of a crea-  
21 tive and living presence in the Northwest Territories  
22 and sustained preoccupations of a non-utilitarian,  
23 non-materialistic nature.

24 "The Function of Anthropology".

25 "In a creative civilization,  
26 the humanities or their equivalent, would not be  
27 divided into separate specialisms and sub-specialisms.  
28 The intellectual effort of the most intelligent men,  
29 the conscious elite, would be a unified one, though it  
30 would not be reduced to a phrase or a formula. The



1 unifying spiritual vision of the nation or the race,  
2 would not allow the present separate specialties ever  
3 to arise. This is not to say that there wouldn't be  
4 differences between thinkers -- there would be very  
5 decisive ones. But there would be an essential  
6 harmony, as there was amongst the early Christians,  
7 or as there presumably was in ancient Egypt.

8 "Modern anthropology is very  
9 much the sort of specialism that can exist only in a  
10 decadent phase. Anthropology, with its tiny little  
11 areas of study, of no common interest, areas in which a  
12 man can labour for years, and never produce a paragraph  
13 of any general importance. Anthropology, with its  
14 jaundiced outlook and its dozens of minor minor  
15 figures, all quoting each other. I am not saying that  
16 there should be no anthropology as we have it today,  
17 but that the discipline should be a part of a common  
18 spiritual striving. The intellectual life of the most  
19 intelligent should in its turn be a part of the general  
20 inspired effort of the race: there should be no snob-  
21 bery on grounds of native endowments.

22 "At least that is the true  
23 democratic aspect of intelligence. If that is not  
24 complemented and fulfilled by a living aristocracy,  
25 an aristocracy of the spirit such as we have today in  
26 professional sport, then there will be nihilism.  
27 Nihilism is what we have today and modern anthropology  
28 in its method, in its outlook and the way it defines  
29 itself, is largely an expression of the will to decad-  
30 ence. What we must do is conceive a function of





1 anthropology such as that the discipline will no longer  
2 be subdued -- such that the discipline will be subdued  
3 to an inspired and creative vision. That we have no  
4 such vision today as a race is obvious even to the most  
5 committed materialist.

6 "The very word vision is mis-  
7 understood. It generally means some starry-eyed  
8 idealism, but in truth a man's vision is simply that,  
9 his way of seeing. What one sees feels and hears,  
10 smells and registers by the other senses, simply the  
11 world which is there, in which one lives, that is the  
12 illuminated visionary experience. If for most men the  
13 world is dully lit and tedious, a mere interaction of  
14 mechanistic forces, then the vision of most men is  
uninspired. No one would think that the high school  
16 physics teacher is starry-eyed, as he explains the  
17 mechanics of buoyancy, but what he is doing is communi-  
18 cating a vision, even if in a third-rate ho-hum  
19 fashion.

20 "To discover the laws of buoy-  
21 ancy in the first place required individual genius ,  
22 and a race predisposed to that kind of perception.  
23 Modern science can be thought of in its exploratory  
24 aspects, as the sustained investigation of a very  
25 specialized human vision and that's precisely our  
26 problem. Just as our specialisms, like anthropology,  
27 have become specialized in a bad way, so our very  
28 vision has become over specialized. We have invested  
29 too much energy in a devotion to the mechanistic  
30 aspects of the universe and in doing so, we are



1 exhausting ourselves.

2 "There are some special char-  
3 acteristics about the functional aspects of the universe  
4 as we study them in modern science. One is that they  
5 behave and can be described according to precise prosaic  
6 and mathematical terminology. This means that they  
7 repay inquiry and can be mastered and utilized in an  
8 important and rewarding way. But more important is  
9 the fact that the mechanistic aspect of the universe  
10 does not give the student, the scientist, a return on  
11 his spiritual investment. The scientist expends vital  
12 energy in making advances, discoveries and improvements,  
13 but the return on his investment is inadequate. Slowly,  
14 over the centuries, we have been exhausting ourselves,  
15 both in our specialized fields of study and in our  
16 general living.

17 "This principle, the inadequate  
18 renewal of human energy, is evident in the way that many  
19 young couples save money, as well as in research into  
20 systems of kin terminology among the Warm Springs  
21 Apache. The common theme is the exhaustion of the  
22 race. All this is the expression of what common  
23 vision we have as a nation, as modern western techno-  
24 logical man. That vision is a focus of the spirit,  
25 of the main effort of the being, in individuals  
26 and in the society as a whole, on the mechanistic as-  
27 pects of the universe, on the universe considered  
28 in its automatic functions. The automatic devices we  
29 see around us in countless scores are the rewards we  
30 reap from this concentration of vision. Modern science



1 progresses by such leaps and bounds because there are  
2 so many millions of people, concentrating their human  
3 energies into a funnel, as it were. The energy funnels  
4 into a narrow and very penetrating beam, one such as  
5 man had not wielded on this planet but the beam is  
6 fixed and has intensity but no range.

7 "It is obvious that modern  
8 science is very rewarding in its own way, as a study  
9 and for its practical applications. Modern science is  
10 a feather in man's bonnet, but our dedication to the  
11 vision which science explores has been disastrous.  
12 It's as if we have painted ourselves into a corner  
13 where we are marooned, with only a chemistry set and a  
14 physics text to sustain ourselves. The solution to our  
15 dilemma is a quantum leap out of the room altogether,  
16 a cosmic stunt of dimensional travel. What this means  
17 is that we need a new vision, or that we must extend  
18 our present ways of seeing into new areas. This is  
19 where anthropology could help us.

20 "Since Rome wasn't built in a  
21 day, we must be prepared for the sort of collaborative  
22 effort over generations by which modern science was  
23 built up. It's not prophets on mountain tops that we  
24 need, though such men will definitely have a contribut-  
25 ion to make. It's a new vision, but a new vision won't  
26 mean new ideals, or a new social structure, or plans  
27 for the future. It will mean shifting ourselves a  
28 little, opening a crack in our present world and  
29 allowing a little fresh cosmic air in. We're not in  
30 danger of dying from mechanistic pollution, under



1 conditions of temperature inversion, as much as we are  
2 in danger of running out of fresh psychic air. That  
3 there is a very desperate need for such a new vision,  
4 such a new world, is evidenced by the immense sales of  
5 Carlos Castaneda's books. He comes closer to the  
6 real function or one real function of anthropology than  
7 all the droning academicss put together.

8 "The function of anthropology,  
9 which has been performed almost adequately here and  
10 there, but without a full conscious commitment to the  
11 essential task, is to document for us, with imaginative  
12 force and without sentimentality, other worlds in which  
13 man has established a foothold. The function of anthro-  
14 pology is to make the universe bigger. We can't believe  
15 in that because we are enslaved by our mechanistic  
16 vision, and by our physicists and astronomers who tell  
17 us that the size of the universe is independent of  
18 human perception. That may be true of the universe in  
19 its quantifiable, mathematically functional aspects,  
20 though that has not been proved. It is definitely not  
21 true of the universe in its full, living complexity.

22 "In truth, in true scientific  
23 truth, for a science which followed human perception  
24 into more aspects of matter and energy than the auto-  
25 matic, there are many, many worlds in the universe.  
26 Many interpenetrate, some do not, many do so only for  
27 the man capable of shamanistic, or shamanistic type  
28 travel. The function of anthropology is to make that  
29 fact real to us, through a study of foreign human  
30 cultures. Until now, anthropologists have been too





1 committed to the mechanistic vision to make that effort,  
2 which is to say that there has not been a full classical  
3 genius in anthropology. When there is, doors will open  
4 into other worlds.

5 Anthropology has a special  
6 secondary function in North America, due to the fact  
7 that the aboriginal vision has been mechanically  
8 ousted by a civilization which has not established any  
9 continuity with its predecessors. Human perception is  
10 like a tree, it extends roots into the darkness of  
11 chaos, and grows in a specific place. But it is more  
12 active than the spirit we see as a tree, in a certain  
13 way. Human vision, when it is organic and creative,  
14 is like the rain, it penetrates into the soil, it  
15 cleanses the air, it invigorates the animals that drink.  
16 The continent of North America had been bathed for  
17 thousands of years in the perception of the Indians:  
18 the human energy of the Indians had been transmitted  
19 out into the darkness, where it had enriched the clouds,  
20 the mountains, the birds and the soil. There had been  
21 an adjustment, a harmony, so that in their most  
22 inspired moments, and as a daily fact, the Indians  
23 could believe in hunting and fertility magic.

24 "When the white people emi-  
25 grated to America, they brought a foreign vision, to  
26 which the continent could not respond, and they in  
27 their turn could not see or hear or feel or smell or  
28 taste or penetrate by any means beyond the mechanistic  
29 surface of the continent. The vibration of the conti-  
30 nent was hostile to the perception of the white people



which was predisposed to considering the universe only in its functional aspects and so the situation compounded itself and modern science and technology thrived in North America, accompanied for some inevitable reason by democracy.

"So the function of anthropology in North America is peculiarly bound up with the Indians and the Eskimos. Through the study of those two races, the anthropologist must intuitively find his way through to the spirit of the continent, though there is no final monotheistic goal to be reached. Through a study of the aboriginal peoples, the anthropologist must subtly adjust the vibrations, the composition of his astral body, until his perception becomes native to North America. That is, until it becomes rooted and creative like the trees. But his task is doubly complex, for he must at the same maintain a continuity with his own culture, he must be a historian and a student of literature, music, painting, architecture and all the arts and sciences.

"In other words, no one of lesser calibre than Da Vince could ever be a really good anthropologist. Since there is a shortage of Da Vincis at the moment, we are going to require a collaborative effort. We must maintain our specialisms, but our specialists must no longer be antiquarians and eccentric hobbyists. We simply haven't got the time to waste or the energy to spare, faced as we are with the possibility of collapse and complete military and political chaos. We just don't have the time for



1 all that extravagant academic waste of human energy,  
2 as we did in earlier centuries. We very much need  
3 immediately, an inspired and directed purposefulness.

4 "In North America, that pur-  
5                   the  
6                   ose, as at least a preliminary reconstruction, could be  
7 this psychic attunement to the living continent. By this  
8 nothing is meant in the way of back to the land: it's  
9 simply that without that readjustment, essentially un-  
10 conscious but accompanied by conscious effort, there can  
11 be no creativity. We survived outside the sciences for  
12 hundreds of years as Europeans, but the time has come  
13 when that is no longer possible. Now, even if we don't  
14 want to, we must change merely to survive. Soon it  
15 will be a question of survival in the biological sense,  
16 if we approach any closer to civil war and anarchy. Not  
17 many will survive those years, not even from a mathe-  
18 matical viewpoint.

19 "Anthropology as I have con-  
20 ceived it, could not be a specialism distinct from  
21 the study of literature or history. Today we have the  
22 spectacle of the different departments, with the  
23 anthropologist knowing everyone in his own department,  
24 but being scarcely acquainted with any foreigners in  
25 English, let alone commerce or dentistry. There is no  
26 excusing the men who are committed to perpetuating this  
27 sort of academic world. They are fiddling while Rome  
28 burns, and have no intentions whatsoever of undertaking  
29 preliminary studies for reconstruction in that they  
30 resemble very closely the young married couples who  
dedicate themselves to saving money for the future, but





1 who will die like fish out of water as soon as the  
2 machine collapses. Perhaps we should institute psychic  
3 survival courses, in which people are taught to live  
4 for two weeks without any machines, electricity, books,  
5 records, alcohol or other modern inventions. Taught  
6 how to see in a living organic world.

7 "We have so much to learn,  
8 from the Indians, from our own past, from the  
9 challenges that face us at this juncture in history.  
10 It is a great pity that we waste our wonderful oppor-  
11 tunities, our libraries, our leisure, our material  
12 wealth, but the gods will strike at us out of other  
13 worlds, other worlds will open upon us, and the flood  
14 of their psychic waters will drown us all. Only the  
15 few will survive, like Noah, but many more could do so  
16 if the function of anthropology were performed. If  
17 people want to drown, if they want their mechanistic  
18 vision to be annihilated in a cosmic catastrophe, then  
19 there is no forcing them to build an ark. Of this we  
20 can be sure: the gods will not tolerate us forever."

21 THE COMMISSIONER: Thank you  
22 very much, Mr. Ross. Would you be willing to leave  
23 your paper with us so that --

24 MR. ROSS: Actually it's my  
25 only copy, but I could type it up if you like.

26 THE COMMISSIONER: Well, would  
27 you let us have it and Miss Hutchinson, the secretary  
28 of the Inquiry, will undertake to photostat it and  
29 return it to you.

30 MR. ROSS: Fine, yes.



1 (WITNESS ASIDE)

2  
3 (STATEMENT OF COLIN ROSS MARKED AS EXHIBIT  
4 C-162)

5  
6 GERRY LOOMIS, Sworn:

7  
8 MR. LOOMIS: My name is Gerry  
9 Loomis. I'll be speaking at this point on behalf of  
10 the Norman Wells and District Chamber of Commerce.

11 "Norman Wells has a population  
12 of approximately 370 people. We have 15 active business  
13 members in the Chamber, who are all in favour of the  
14 MacKenzie Valley Pipeline. We feel that the Wells  
15 will be a centre of activity due to the paved airstrip,  
16 availability of fuel and docking facilities. However,  
17 we share the concern of all the northerners that the  
18 land claims will be settled fairly and equitably to all  
19 concerned.

20 "However, we have been trying  
21 to convince the Territorial Government that they  
22 should now be planning towards the pipeline. We have  
23 had several town plans done, none of which have been  
24 -- nothing has been followed through. The water and  
25 sewer facilities are overtaxed now. We do not have any  
26 public housing available. The main concern is that the  
27 community remains a community and not become a dis-  
28 organized trailer town".

29 THE COMMISSIONER: Not become  
30 a what?



1 MR. LOOMIS: A disorganized  
2 trailer town.

3 That's all I have on behalf  
4 of the Chamber. I intend to speak later on my own.

5 THE COMMISSIONER: Fine.  
6 statement you made on behalf of the Chamber is in  
7 writing, perhaps you could leave it with us and if  
8 you like, Miss Hutchinson could photostat it and make  
9 sure it's returned to you in due course.

10  
11 (WITNESS ASIDE)

12  
13 (SUBMISSION BY NORMAN WELLS CHAMBER OF COMMERCE  
14 MARKED AS EXHIBIT C-163)

15 THE COMMISSIONER: Well, we  
16 have been going for an hour or more. This might be a  
17 good time to stop for a cup of coffee. I say that  
18 hoping that a cup of coffee is available to us. So we  
19 will just stop now for five or ten minutes, and the rest  
20 of you can collect your thoughts and we'll start again  
21 in 5 or 10 minutes and hear from more of you.

22  
23 (PROCEEDINGS ADJOURNED)

24  
25 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

26 THE COMMISSIONER: Maybe we  
27 should resume our seats. I will just wait another  
28 moment or two. I hope that any others who wish to say



1 anything will feel free to come forward and bear in  
2 mind, you don't have to have a written statement. If  
3 you just want to speak without any written statement, I  
4 certainly want to hear from you, so don't feel that  
5 you must have/<sup>a</sup> written statement in order to present  
6 your point of view here.

7 I wonder if you could give us  
8 your name?

9  
10 RAYMOND YAKELEYA: Sworn

11  
12  
13 MR. YAKELEYA: My name is Ray-  
14 mond Yakeleya.

15 I would just like to direct a  
16 question to Mr. Blair. Could you tell me and this  
17 inquiry here, what is the total actual proven reserves  
18 of natural gas and in oil in 1975, and what they should  
19 be by the year 2000?

20 THE COMMISSIONER: By the  
21 year what?

22 MR. YAKELEYA: 2000. Can  
23 they tell me how much is up there, how much they esti-  
24 mate will be up there?

25 THE COMMISSIONER: Mr. Blair,  
26 do you or one of your colleagues want to deal with that?

27 MR. BLAIR: Do I understand  
28 that you are referring particularly to reserves in the  
29 Mackenzie Delta-Beaufort Basin area, or did you mean  
30 reserves in all of Canada?





1 MR. YAKELEYA: Just in this  
2 particular area.

3 THE COMMISSIONER: I think  
4 Mackenzie Delta-Beaufort Basin.

5 MR. BLAIR: That area is still  
6 pretty young in its development as gas and oil source  
7 areas go, and being young, the estimates of reserves  
8 are still quite rough because the industry has not had  
9 a lot of local experience with the production and with  
10 the defining of the gas and oil pools, but there have  
11 been a lot of estimates made and given in evidence  
12 before the regulatory agencies. The independent con-  
13 sultant that has estimated the reserves for us has  
14 at his last estimate, come up with a figure of about  
15 7 -- I think it was seven point two trillion cubic feet  
16 of natural gas as being presently established.

17 Sticking with the natural gas  
18 part of this for a moment, the latest public statement  
19 on reserves that I'm aware of was made by the Canadian  
20 Petroleum Association, and their figure was eight point  
21 five trillion cubic feet of gas, defined as proven or  
22 probable reserves.

23 THE COMMISSIONER: And that  
24 applies to your seven point two trillion?

25 MR. BLAIR: Yes. It's  
26 another estimate of the same figure.

27 In both cases, those estima-  
28 tors were reporting on the reserves which have been  
29 in their judgment, defined to date. Both of them have  
30 also given estimates of what they believe the ultimate



1 potential of that area is, and in the case of Foothills,  
2 the figure was 39 trillion cubic feet, including the  
3 seven point two that's been defined so far. Estimates  
4 of other companies have gone so high as about 80, about  
5 80 trillion cubic feet for the ultimate in the area.

6 To put those, all those  
7 trillions into some perspective for some perhaps people  
8 in the audience who are not particularly accustomed  
9 to measurement of gas supply in trillions of cubic  
10 feet, I could say that the remaining gas supply in  
11 Alberta in proven reserves at the moment is 55 trillion  
12 cubic feet. There's about 20 trillion cubic feet has  
13 been produced in Alberta in all of history to date.  
14 I just add those because they may help to kind of make  
15 it -- bring out what a trillion cubic feet means.

16 In the case of oil, there has  
17 been some discoveries in the Mackenzie Delta, but the  
18 quantities discovered are very small, considered too  
19 small so far to justify a pipeline, and I just haven't  
20 really tried to keep in my head what those small  
21 estimates have been, but I think that our consultant's  
22 estimate was 300 million barrels of oil, at least no  
23 one with me is shaking their head.

24 THE COMMISSIONER: They're not  
25 nodding, either.

26 MR. BLAIR: No, but -- I  
27 think that's right, but I think the important thing  
28 about oil is that it's generally agreed to be too small  
29 a quantity to justify a pipeline yet, while in the case  
30 of gas, the quantities I've described are getting into



about  
the amounts which would justify building a pipeline.

MR. YAKELEYA: Could you tell me and the inquiry here, how much would it cost to build this gas pipeline, up to the gas fields?

MR. BLAIR: The information filed by Foothills with the Federal Department and with the National Energy Board, includes detailed cost estimates and financing plans which I would summarize by saying the capital cost -- the capital funds required to put the pipeline into service in the Northwest Territories, are one and three-quarter billion dollars. The exact figures are one billion seven hundred and seventy-five million dollars. That is to build a main line from the delta down the MacKenzie Valley to about the southern boundary of the Territories where close by are the existing pipelines of the Alberta Gas Trunk Line Company and Westcoast Transmission.

The figure I gave you, the one billion seven hundred and seventy-five million dollars, also includes besides that 830 miles of main line, includes the laterals to deliver gas to communities in the Northwest Territories which were some 400 or 500 miles of laterals, and they are included in that figure. They are not a large part of it. By far the biggest part of that is the main line, but it does include those laterals too. It's the complete Foothills' estimate to have the line in operation in the Northwest Territories.

The project looked at over future years would cost some more to expand to get to





1 its full capacity, but in terms of getting a project  
2 into existence, the figure I have given you is our best  
3 estimate, and that figure is escalated in its estimating  
4 to the year of construction. I mean, that figure is  
5 made up by taking 1975 prices and costs and then assum-  
6 ing that there will be a continuing increase in prices  
7 and costs out til 1977-8-9-80, and using that higher  
8 figure to add up all the items and come to the total  
9 project cost.

10 MR. YAKELEYA: I have one more  
11 question. You say that the ultimate figure, say in gas,  
12 would be 39 trillion cubic feet. Could you tell us  
13 and the inquiry today, how much money is that worth at  
14 the wellhead price? How much money are you talking  
15 about? We are not talking about transporting it down,  
16 I want to know how much that gas itself is worth?

17 MR. BLAIR: You're asking good  
18 questions which is hard to answer very shortly, so I'll  
19 try to give you an informative answer.

20 We don't know what price that  
21 gas will sell for at the wellhead. A few years ago it  
22 was announced that some of it had been contracted at  
23 prices which began at 32 cents an Mcf and escalated up  
24 to 48 cents an Mcf over 20 years, but since that time  
25 the trend of value of gas prices in the field has  
26 increased greatly, so that in Alberta, while at that  
27 time Alberta prices were maybe 25 cents an Mcf, Alberta  
28 prices are now more like 70 or 80 cents an Mcf.

29 I would guess that if this  
30 -- and I don't mean just guess carelessly but guess --



1 estimate on the best information available to us, that  
2 if this pipeline goes into service in say about 1980  
3 or soon after, that that gas might get something like a  
4 dollar an Mcf at the wellhead. Putting that dollar an  
5 Mcf on 39 billion --

6 THE COMMISSIONER: Trillion?

7 MR. BLAIR: -- trillion cubic  
8 feet would product 39 billion dollars in total revenue  
9 to the gas producer, and of course, out of that if you  
10 are just to go on a little more, out of that would come  
11 royalties of -- paid to the government, which are still  
12 not defined, and the income taxes which the producer  
13 would pay, so I don't mean that the producer will net  
14 anything like 39 billion dollars, but the gross revenue  
15 for gas delivered, if that estimate is correct and if  
16 the dollar an Mcf is somewhere in the ball park, would  
17 be -- let's not say 39, it sounds like we know too  
18 much about it, let's say something in the order of  
19 40 billion dollars over the life of production of the  
20 field.

21 MR. YAKELEYA: That's quite an  
22 investment.

23 THE COMMISSIONER: Let's just,  
24 so you understand each other and I understand both of  
25 you, the -- that is what the 40 billion dollars is --  
26 the money that the oil companies operating in the delta  
27 producing gas in the delta, would get for all the  
28 gas that's in the delta? That's essentially what the  
29 figure represents, isn't it, Mr. Blair?

30 MR. BLAIR: Yes, that's



1 correct.

2 MR. YAKELEYA: Okay, let's move  
3 on to oil. Now you say there's 300,000,000 barrels of  
4 oil sitting in there, this is an estimate?

5 MR. BLAIR: 300 million.

6 MR. YAKELEYA: Right. Could you  
7 please tell me what is that worth right now? I want to  
8 get a total overall picture of what -- how much money  
9 we have sitting up in there. I don't think anybody  
10 really knows, I would like to know.

11 You know, I know it probably  
12 won't be exact, I want an estimate.

13 MR. BLAIR: Well, first to run  
14 through the arithmetic, that 300 million barrels of  
15 oil, if produced and sold at world prices, which are  
16 presently running about \$11.00 a barrel, would be worth  
17 about three and a half billion dollars when sold, in  
18 terms of the total revenue received by the producer.  
19 Relatively much less than the gas, because as I say so  
20 far they haven't shown that much oil production.

21 While that's the arithmetic,  
22 to get back to what you were sort of bringing out by  
23 your questions, you want to know what all that's worth  
24 up there. I think the responsible answer is none of us  
25 do know because these estimates are pretty early in the  
26 game and we don't know the quantities of reserve let  
27 alone the prices, but potentially there are many, many,  
28 many tens of billions of dollars of oil and gas expected  
29 to occur in the area when measured in terms of the  
30 revenues that it will produce when it's sold, and how



1 many tens of billions it is, whether it's 40 billion or  
2 a hundred billion, really nobody does know clearly yet,  
3 because I say if for no other reason than we don't know  
4 what the prices will be in the 1980's.

5 MR. YAKELEYA: How much do you  
6 expect it to be in the 1980's? Excuse me, how much do  
7 you expect it to be at the year 2000, what's it all  
8 going to be worth? It's sort of a hard question, but  
9 --

10 MR. BLAIR: Well, yes but it's  
11 the kind of question that is being worked on, and in the  
12 industry and in other hearings and inquiries, it has  
13 been estimated that in the -- oh let's say by the end  
14 of the 1980's, it's quite practical to suppose that oil  
15 may be worth \$20.00 a barrel, compared to the inter-  
16 national price presently of about 10 or 11, and to the  
17 Canadian price of 8, and that gas in terms of field  
18 prices maybe worth 2 or two and a half dollars an Mcf  
19 in field prices, compared to the present 60-70 cents in  
20 Alberta, and the dollar that we were just applying to  
21 estimate gas prices about 1980.

22 It will depend, the industry  
23 supposes that it will depend considerably on what the  
24 OPEC nations do in holding together on price and on  
25 trends of consumer requirements around the world and  
26 perhaps the effects of conservation and decreasing  
27 requirements and a lot of factors may change these  
28 estimates, but those are the sort of figures that are  
29 being used by others asking the same kind of question  
30 as you have.





1 MR. YAKELEYA: I don't have  
2 one thing clear. It's going to cost one point some odd  
3 billion dollars to build this pipeline, is that  
4 correct?

5 MR. BLAIR: Yes, our Foot-  
6 hills' estimate for the pipelines in the Northwest  
7 Territories is about one point eight billion dollars.

8 MR. YAKELEYA: Which is all up  
9 and down the Mackenzie Valley?

10 MR. BLAIR: That's correct.

11 MR. YAKELEYA: That's quite a  
12 healthy investment there, but that's as far as I am  
13 going to question, thank you.

14 THE COMMISSIONER: Mr. Blair,  
15 could I just ask one question? You said that your  
16 independent consultant estimates proven and probable  
17 reserves in the Mackenzie Delta-Beaufort Sea area at  
18 the present time at seven point two trillion cubic  
19 feet. What is the threshold amount that Foothills  
20 feels has to be shown to be proven or probable to just-  
21 ify building a gas pipeline up the MacKenzie  
22 Valley?

23 MR. BLAIR: The best way to  
24 express our assessment of that question is to say that  
25 we judge that the amount now proven, about 7 trillion,  
26 is the sufficient amount to proceed with a pipeline  
27 application, and if necessary even with a financing  
28 and construction of a pipeline. We would hope that by  
29 the time of financing the amount were larger. Our con-  
30 sultants have estimated that taking everything into



1 consideration that they can think of, including the  
2 drilling plans of the oil companies, the value of gas,  
3 the ability to raise capital, that they believe that  
4 by 1980, I believe it was '80, about 1980, that amount  
5 will have increased to about 18 trillion, but that's  
6 strictly an estimate.

7 I would hope that by the time  
8 of financing, there was 10 or 11 or 12 trillion proven,  
9 because the term "threshold" which has been used a  
10 good deal in the last year or two is a rather new term  
11 in the industry, and I don't think any of us -- it's  
12 not a precisely defined measure of gas. What it  
13 probably refers to more than anything is to show  
14 sufficient reserves to satisfy the lenders of long term  
15 debt that there will be business for the pipeline  
16 during the period of retirement of the bonds. We don't  
17 know what the term of the bonds will be yet, the terms  
18 -- the bonds we know are getting shorter all the time.  
19 For instance, if the term<sup>of</sup> bonds were 15 years, which  
20 is about 5,500 days, and if the throughput of the pipe-  
21 line which was necessary to keep it viable were two  
22 billion cubic feet a day, then multiplying the two  
23 billion a day by the 5,500 days would come to 11  
24 trillion cubic feet being the appropriate number of  
25 proven or probable reserves to show the lenders.

26 It might be something more or  
27 less, depending on the negotiation about the term of  
28 the bonds and the throughput of the pipeline, and  
29 lenders have normally taken into account the potential  
30 in the area, as well as the proven reserves in front of



1       them at the time of lending.

2                               Another point of reference in  
3       this would be to examine the past major pipeline pro-  
4       jects in Canada. Trans-Canada Pipelines was financed  
5       on about four trillioncubic feet of proven reserves,  
6       and the large apparent potential then of the Province of  
7       Alberta. Westcoast Transmission was financed on about  
8       one trillion cubic feet of proven reserves and the  
9       apparently large potential of the Province of British  
10      Columbia, and the Alberta to California line was  
11      financed on the basis of three billion cubic feet of  
12      proven reserves and the apparent surplus of gas in the  
13      Province of Alberta. And comparing those projects,  
14      their capital costs, the value of gas at the time, to  
15      this present situation, we judge that the seven  
16      trillion cubic feet in the MacKenzie Delta is pretty  
17      thin -- we wish it was a bit more -- but it's just  
18      about what is needed to justify a responsible applicat-  
19      ion and to proceed to financing and construction.

20                           I haven't tried to avoid a  
21      finite answer on a specific threshold quantity, but  
22      rather to explain the general situation in which we  
23      would try to assess the quantity.

24                           THE COMMISSIONER: Well, I  
25      don't want to press you any farther than you can go,  
26      but unless there were a firm expectation of something  
27      like 11 trillion cubic in the Delta-Beaufort Sea area,  
28      it is unlikely, I take it, that you would obtain  
29      financing for the Foothills' 42 inch line proposal?

30                           MR. BLAIR: Yes sir, I think





1 that's well said. We think though that the potential  
2 is so high in the area that even if there were less  
3 than eleven, we would persist and try to negotiate  
4 financing, and conceivably if the need for the gas  
5 were serious, there could even be some sort of govern-  
6 mental assurance to the lenders which might substitute  
7 for the absolute security of proven reserves, but those  
8 are all matters to be negotiated over the next year or  
9 two, we believe.

10 THE COMMISSIONER: By govern-  
11 mental assurance, you would have in mind a guarantee  
12 of repayment?

13 MR. BLAIR: Yes. Not neces-  
14 sarily just a guarantee, it could take the form of a  
15 deficiency -- some kind of deficiency commitment, but  
16 it pretty much would boil down to the government  
17 assuring the lenders of long term debts that their  
18 principal and interest would be recoverable over the  
19 life of the project, so a guarantee is the best way to  
20 describe it.

21 THE COMMISSIONER: Thank you  
22 very much. I wonder, Mr. Carter, whether you or any  
23 of your colleagues on behalf of Arctic Gas would like  
24 to discuss these issues that Mr. Blair has been dis-  
25 cussing over the last little while?

26 MR. CARTER: I am coming up  
27 to the microphone, sir, not because I have much to say  
28 but so that everybody can hear. Mr. Blair is much  
29 more knowledgeable in these areas than either Mr. Rowe  
30 or myself, so I don't think I can add anything other



1 than that as I recall, Arctic Gas' consultants estimate  
2 the proven reserves in the delta of between 6 and 8  
3 which would be roughly what Mr. Blair says of 7.2  
4 trillion cubic feet.

5 The overall cost of the pro-  
6 ject in Arctic Gas' case is considerably higher because  
7 of the leg over to Prudhoe Bay and the larger size  
8 pipe, and as I recall, that figure is roughly seven  
9 billion dollars, but that's for the whole system right  
10 through southern Canada, and not just the Northwest  
11 Territories.

12 Arctic Gas' position is that  
13 the reserves in the delta are not sufficient to warrant  
14 the construction of a solely Canadian line from the  
15 delta, but I can't really get into that and debate  
16 that point.

17 THE COMMISSIONER: Thank you,  
18 Mr. Carter.

19 Well, those were some very  
20 interesting questions. Do you have any more questions,  
21 or anything else you would like to say? If not, we  
22 will call on someone else?

23 MR. YAKELEYA: No, I'll speak  
24 later.

25 THE COMMISSIONER: Fine.

26  
27 (WITNESS ASIDE)

28 THE COMMISSIONER: Well anyone  
29 else who would like to speak, please feel free to come



1 forward.

2

3

CLAIRE M. BARNABE, Sworn:

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MRS. BARNABE: Claire M.

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Barnabe. Your Honour, I chose to sit here so that when I write my autobiography, I can say that at the Berger hearing in Norman Wells in 1975 I sat in the chair of General Custer.

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"Mr. Berger, your task is a

difficult one and I admire you very much for your great patience in listening to all of us. I speak to you as a northerner. I have been in the north for ten years. I have lived and worked in the MacKenzie region, the Baffin region and the Kewatin region. I have worked in the north as a teacher and a settlement manager and have also spent two years working in private enterprise in the hotel business.

"I wrote this speech myself

because it is what I personally think. It is not a speech prepared by some left wing lawyer from a southern university. It's a strange thing lately, but so many young well-meaning lawyers from the south are invading the north and telling a lot of people up here what they should say to embarrass the establishment and all the General Custers and speak in strong terms of rebellion and revolution and taking up arms and blowing up things generally. I will cut the dramatization and the playing on people's emotions and speak to you frankly as I would if you were sitting in my own home.



1 "The north is my home also and  
2 I am willing to continue to work hard for its orderly  
3 development. I will not lay down my life for the north  
4 but work hard for it instead because in most cases, it  
5 is harder to face reality daily and live on and work  
6 than to drop dead and do nothing.

7 "People speak of freedom of  
8 speech but in the north this isn't always possible,  
9 especially if you are a civil servant, you have to  
10 watch what you say and ensure you don't step on anyone's  
11 toes or increase anyone's blood pressure. Today it is  
12 a great opportunity to speak freely to you of what each  
13 one of us as individuals think. I speak to you as a  
14 northerner who loves the north and its people, and I am  
15 deeply concerned about many things that have happened  
16 in the last 10 years, but it hasn't been all bad either.

17 "Some people continually want  
18 to talk about the past. It's all right to talk about  
19 the past but living to me is in the tissue of every  
20 minute of every hour of every day, living is now and  
21 tomorrow. The past is history and it is fabulously  
22 interesting but it is also dead. Living people should  
23 not try to live with the dead or try to live in the  
24 past either. To believe and try to make other people  
25 believe that everything was rosy and happy in the past  
26 is totally erroneous.

27 "I am going to talk to you a  
28 little bit about the past but only the past 10 years  
29 that I have experienced in the north.

30 "I first came to the north





1 10 years ago this month and I went to Fort Franklin on  
2 Great Bear Lake. It wasn't all rosy and happy, believe  
3 me. At that time, the native people were living in  
4 very, very poor housing. There was no such thing as  
5 municipal services at all. No garbage and sewage  
6 pick-up; no water delivery. The native people had to  
7 haul their own water from the lake. They threw their  
8 sewage in the back outdoor toilet, and the garbage  
9 stayed more or less wherever it fell.

10 "Progress in this line of new  
11 houses and municipal services hasn't been all bad. As  
12 a matter of fact, it's been darn good, all things  
13 considered.

14 "At that time there was no  
15 such thing as regular sched runs of airplane service,  
16 this has improved a lot also.

17 "There was no such thing as  
18 large welfare cheques like there is today. Some may  
19 say that this isn't all good but you don't see too  
20 many people refusing to take them though.

21 "The school was very small,  
22 there was no such thing as a large gymnasium. This  
23 new school is a big improvement also.

24 "The nursing station in Fort  
25 Franklin at that time was in a small yellow shack  
26 about 24 by 20 feet and there was only one nurse. I  
27 think everyone will agree that the new nursing station  
28 in Fort Franklin is much better and that the medical  
29 services have improved a lot in 10 years.

30 "The Hudson Bay store had a



very small store with only the very basic foodstuffs. There was hardly ever any fresh food and never any frozen meat. Progress in this area hasn't been all bad either.

"At that time many native men said 'if we had better housing for our wives and children, we would be able to leave the settlement longer, live, hunt and trap off the land more'. Well, numerous houses came with electrical power, fuel furnaces, garbage and sewage pick-up, water delivery, but it didn't necessarily make the men go out on the land any more either.

"I think the quality of life for native people in the north, not only at Fort Franklin on Great Bear Lake, but in the Baffin region and the Keewatin region also, has improved a hell of a lot in the last ten years and I think it's high time a few people admit it. The past maybe hasn't been all good but it hasn't been all bad either.

"It is also totally false to say that native people never asked for better housing, more electrical power, larger schools, better medical facilities and services. They sure as hell did ask for it and at some of the meetings, I was there and I remember, the government did their best to give the native people what they could according to the money Treasury Board in Ottawa gave them, and that money does not come from a big building in Ottawa that is stuffed with dollar bills. That money comes from my taxes, your taxes and the taxes of many, many Canadians



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BURNABY 2, B.C.

everywhere in this great land, who go to work every day and then kicked in the taxes for doing so.

"There have been many, many devoted civil servants in the north in the past ten years and the great majority of them had the interests of the native people in their hearts and in their minds above all interests. The government and its employees have not all been pigs and ogres, as some seem to imply these days. I truly love the north and its people and I'm proud of the hard work I've done in the north in the last 10 years, but I'm getting pretty fed up with so much bullshit being shovelled around in the last few years and the many inaccurate and false statements made.

"It hasn't been a one way street for the native people of the north. It hasn't been all bad. The benefits brought in by the government has made life a lot easier for all of them. As to the people who are constantly expounding on the fact that people have lost their traditional way of life, have they really? How many people in the north really want to live in the past and live off the land? Those who really want to live off the land are already doing it now. Those who think they want to live off the land, nothing but themselves are stopping them. To the rest, I say they are dreaming. They dream they want to live in the past and live off the land, but when they wake up in their thermostatically controlled heated three bedroom house, they change their minds pretty fast.

"If I wanted to, but really





wanted to though, I could go back and live like my grandmother Barnabe, but in reality I don't and it is very much the same for most of the people in the north. It is good to remember the past, it is a good topic of conversation to say we want to live in the past, but a topic of reality it isn't really. It's stuff that dreams are made off and dreams are in your mind and your thoughts and your ideas. It is a dream to think it is nice to wake up in the morning at 25 degrees below zero and have to chop wood and light a fire and really enjoy every minute of it every day. The reality is that it is much nicer and easier to wake up in a thermostatically controlled heated house, and let's not kid ourselves about it either any more.

"The quality of life in the north has been better and some have taken advantage of it and enjoy the advantages of both lives, the native way and the white way, but many instead of taking advantage of it have turned to alcohol in excessive amounts and blame the white man for everything. This isn't realistic either. I wonder if the white man alcoholics blame the natives for their drinking problems?

"Sure, alcohol is a big problem in the north, but it isn't only a problem in the north. There are many other areas of the world where alcohol is a problem. Alcohol and drinking is a personal, individual problem and decision, not only in the north but anywhere in the world. Until people come to grips with this reality, they will never solve their



1 problems, they will never run the show and they will  
2 never live in reality. No amount of government inter-  
3 vention or legislation can solve the alcohol problem.  
4 Until the people of the north solve their alcohol pro-  
5 blems and solve them themselves, they will continue to  
6 live in a dream world. There hasn't been a pipeline  
7 in this north land yet, but you must admit that there  
8 is an alcohol problem. In the annals of history I hope  
9 we don't read that a pipeline in the MacKenzie brought  
10 in alcohol.

11 "Mr. Berger, you told us to  
12 tell you what we would tell the government in Ottawa  
13 if we had that chance. It is good of you to tell us  
14 this but it is also very sad that Ottawa does not listen  
15 to our elected representatives like our Member of  
16 Parliament and our Territorial Councillors. I would  
17 hope that in the next 10 years we will see more true  
18 representation in the north, and that our duly elected  
19 representatives will be listened to by Ottawa more than  
20 they have listened to them in the last 10 years.

21 "You hear that phrase a lot  
22 today, 'The north is changing'. It is a true fact  
23 indeed but a much more realistic and truer fact is  
24 that not only the north is changing, but the whole  
25 world. Times change all over the world and it remains  
26 for smart people to change with them. This also applies  
27 to the government in Ottawa as well. The north should  
28 not be treated as a colony any longer. We want a chance  
29 to control our own destiny and development in the  
30 north. There are some changes occurring that I don't



1 like and I try to do something about them but I cannot  
2 stop time and history and development from happening.  
3 Life goes on and if we want to succeed in our own way  
4 in our own happiness, we all have to learn to adapt  
5 according to how the times change, whether we are  
6 French Canadian, Indians, Eskimos or what have you.

7 "No man is an island and no  
8 area of Canada is completely shut off from the rest  
9 of the true world. The N.W.T. cannot be put in storage  
10 or sit still while the rest of the world goes on. Maybe  
11 it would be nice for things to stay the same but  
12 reality tells us it just doesn't happen that way.

13 "Mr. Berger, it is good that  
14 you listen to us but what is more important, will  
15 Ottawa listen to you at all? I would hope they will,  
16 but our past experience in the north on this score  
17 hasn't been too good. Some of us are doubtful about  
18 Ottawa listening to anyone but themselves.

19 "What I am particularly con-  
20 cerned about is that the pipeline will go through  
21 without due consideration of the north and the lives  
22 of all northerners, natives and non-natives as well.  
23 Every day northerners are ignored in many matters. We  
24 have studies, we have task forces, we have investigat-  
25 ions, we have commissions. What we want is some action,  
26 and some real say in some decisions filtering back to  
27 the settlements. What we don't want is just masses of  
28 paper work piled up in an office somewhere and life  
29 merely going on and completely ignoring our recommend-  
30 ations.



"Sometimes I would hope the north was like it was 10 years ago. There was more isolation and sometimes that's good, but there were also more disadvantages. Sometimes I would hope that development wouldn't happen, that life would stop and be at a standstill but that is impossible and unrealistic. When a life really stops, it is death.

"I would prefer if there was no mass developments and there was no pipeline, but that is unrealistic also. On the other hand, I don't want to pay \$3.00 a gallon for gas and I don't want to live in an unheated house with no power, so sometimes you have to compromise.

"There will be development for sure, whether it's in the form of a pipeline, a railway, a highway. There will be development even if it's only the daily growth of people and populations. I only hope since there has to be some forms of development that there will be involvement of all northerners, and that in reality we will all have a say in this development and a true share in it. I hope that soon there will be a settlement of land claims, land rights, land titles, to bring back some harmony and sanity to relations with all northerners, native and non-native alike. Settle who owes what to whom and get it over with once and for all so we can get back to being friends again.

"We here in the N.W.T. have to stand united as northerners, but if we are divided and constantly quarrelling and hassling among ourselves, we will get nowhere. Ottawa will continue to keep a





1 stranglehold on the north. The north has to get united  
2 in its efforts, racism and hate have to be destroyed  
3 because if it isn't destroyed soon, it will only destroy  
4 us all and get us absolutely nowhere.

5 "Mr. Berger, I hope your  
6 recommendations will include the many varied views in  
7 the north and not only one side of the coin. I am  
8 sure as long as you want to listen, there will be  
9 northerners to listen to because we are all great  
10 talkers with great ideas about our greath north land.  
11 What remains is for you to pass it on very forcefully  
12 to the wonderful people and northern experts in Ottawa  
13 who always think they know best what is good for the  
14 north.

15 "Thank you."

16 THE COMMISSIONER: Would you  
17 let us keep your brief?

18 MRS. BARNABE: Yes.

19 THE COMMISSIONER: Thank you  
20 very much.

21  
22 (WITNESS ASIDE)

23  
24 (SUBMISSION BY CLAIRE M. BARNABE MARKED AS  
25 EXHIBIT C-164)

26  
27 MR. ROSS: This is my sister-  
28 in-law, Eva Koren. Her maiden name is Tourangeau,  
29 this is her parents, Mr. and Mrs. Tourangeau sitting  
30 here.



1 THE COMMISSIONER: Thank you,  
2 Mr. Ross.

4 EVA KOREN, Sworn:

6 MRS. KOREN: I would  
7 like to share my endeavours and experience of a way of  
8 life and of results of changes encountered.

9 THE COMMISSIONER: Just take  
10 your time, we have got lots of time.

11 MRS. KOREN: Okay.

12 "This will be brief without  
13 any desire to cause embarrassment or hurt feelings.

14 "At age three we were placed  
15 in an orphanage for a period of time because mother  
16 was sick. At age six I was sent to a missionary hostel  
17 at Fort Providence. There I completed my first two  
18 grades with two months at home, and from grades three  
19 to eleven I was sent to Inuvik Government Hostel.  
20 There I was sent back and forth until I was grade 10.  
21 I decided I needed a change so I took my final year at  
22 Yellowknife, and my marks indicated that I didn't enjoy  
23 the place.

24 "Here is a brief to the  
25 situation: I used to scream and cry realizing later  
26 because  
27 that it was a lost cause/I began to keep all my hurt  
28 and unjust within me, letting it torment my mind. I  
29 was very unsure of everything including whether anyone  
30 cared. To this day, the only member of the family  
31 contact is Jeannette, who helped me a great deal in



getting my problems sorted out. All people said to us when we did something wrong was that <sup>we</sup> were bad, stupid or crazy. Naturally a person is bound to believe it after some time. Today I'm happy to know that there is no such thing as a bad or good child but rather they are happy or unhappy and that I believe is true happiness and that true happiness lies in the eyes of a child who had a good upbringing and had praise.

"If you think this is a way of life in which I grew up was one of true happiness and love and no understanding of myself, where you couldn't express your inner feelings or opinions without getting kicked around. There yet has to come a day when I could forget everything and that day is coming. I am learning to accept it for what it was and live with it, yet you can say that the government hasn't done anything for you, well they gave me a home for more than half of my youth, as well gave me an education so I could accept civilization. Anyone who doesn't have an education can't really progress but will remain ignorant, and yet you want me to degenerate back to my culture of no love, no happiness and no understanding. Isn't this a bit too much? I don't know a cause where hostility has ever solved anyone's problems. I have been deprived, there isn't a fear that I didn't have. Out of a great effort I am now able to undo these barriers. I have to, otherwise I would be a drunkard, and this would not help me to achieve my goals but rather live in a world of dreams.

"Tell me why I am not a drunk."





1 I could very well be today. After all that's the  
2 example most adults set the younger generation, that  
3 is the pleasure. I'll admit I was a drinker. Mind  
4 you, I didn't drink every day but I still craved it.  
5 People seem to think there isn't only one type of  
6 alcoholic but there are many types. Alcohol is just  
7 an escape route for everything or whatever excuse you  
8 use it for. I myself used alcohol to bring out my  
9 problems but it didn't work for when I was dead sober  
10 I no longer could face my problems and let them build  
11 up. Having a real engrossed mind I decided enough of  
12 these shenanigans for already my drinking was taking  
13 my problems to the ones I truly loved. Luckily I had a  
14 sister whom I only share my problems with. Enough of  
15 these playing games, I broke loose, I am able to talk  
16 about my problems.

17 "Anyone of you people who have  
18 the same problem, this is my word of advice: bring  
19 them out in the open, once you are able to do this you  
20 can work from there to find oneself. Some of the  
21 people don't live this sort of life. I propose for  
22 every member of the Dene Nation a psychiatrist. Other-  
23 wise this will be a problem nation for years ahead.  
24 What good will the land mean to us or a new house or  
25 even money? This could be the last good deed for our  
26 people, then from there they could make it for them-  
27 selves and be proud citizens.

28 "Are you trying to look for  
29 recognition and attention you didn't have as a child?  
30 I am not blaming anyone for what has happened, for there



was no education, but to see this go on is shameful. What a disgraceful race to belong. Maybe it would have been better for Russians to have taken over this country, then you would have to start thinking faster and running.

"What good is it now to say that the white man used to push you around when you have every bit of say now and don't tell me there is prejudice, for it is just an inferior complex and you can't accept things for what they are or yourself. I don't have time for people who look down upon me. After all, they are not helping me and I don't have anything to offer them.

"Anyone who resists change lives in an uneventful life, no matter how serene it may be, and thinks so small as a result this has provided the world with a lot of statistics. On the other hand, I say the one who accepts, lives an equally rewarding life and improves our world. A perfect example is the Negroes who put an effort to show the world they are just as good as anyone.

"Thank you for having shared my past life and the way I truly feel today. For myself, I am not against or for the pipeline, for I am not very well informed about it but for my people I am against it because of the psychological effects it will have on them. I most certainly agree with preserving the land. I cannot say whether the pipeline will damage the ecology, for I am not well informed.

"Thank you".



THE COMMISSIONER: Thank you very much. I wonder if your written statement, if you wouldn't mind leaving that with us so it can be marked as an exhibit and form part of the record of the proceedings? Thank you.

(WITNESS ASIDE)

(SUBMISSION BY EVA KOREN MARKED AS EXHIBIT  
C-165)

CECILIA TOURANGEAU,  
Sworn:

MRS. TOURANGEAU: Mr. Berger, as an old lady I would like to thank you for coming to listen to us, though we are few in number --

THE COMMISSIONER: Excuse me, could I have your name? I'm sorry to interrupt. Would you just give us your name for the record?

MRS. TOURANGEAU: Mrs.  
Cecilia Tourangeau.

THE COMMISSIONER: Thank you.  
Just carry on.

MRS. TOURANGEAU: Though we are few in number, we are -- we still have something to say.

My father was killed when I was about four years old, and my mother was left all alone and it was the hard -- it was a hard life for us.



There were six of us, so when my father got killed, well she was all alone, she couldn't look after us, she sent us to the Mission school in Fort Providence, where I passed my childhood. I stayed there 14 years.

When I went to school, I didn't know a word of English or French. A girl who had been there a year was chosen to help me, to help us understand the ways of the convent. I took my 14 years of schooling there, 14 years old when the treaty party came down, thinking I was going to get my share of the money. I didn't get any.

I had no parents, so no treaty money was received for me. I used to envy other children who ran to the store to buy some sweet biscuits, lump sugar and condensed milk. The treaty money was \$12.00 then, the next year it was 12 also, and then \$11.00 and now it's \$5.00.

They used to give nets, snares for rabbits. I saw this when I come back from school. Treaty to the Metis, it was -- they called it script. The priests they tell us, we were in school and we said what did the Metis get, did they get any money, but they said it was -- they call it script. I think it was a hundred dollars a person.

How come I have lots of Metis children <sup>never</sup> and they / receive it. When I came back from school in 1928, I got married right away in 1929. The treaty party gave me my husband's late wife's treaty card, and she was dead and that is how I first got my treaty. Nobody knew I existed.





Our land. We all say it's our land, sure it is, but we cannot do what we want on our land that we were born on and one thing too, we cannot put our house where we want to, where we think it's best to live, because if we do, the Department send us bills to pay for Crown land. Still we have to pay for it. So much money every spring.

I was born in this area and never raised -- I was never raised, I never received my treaty til I marry Herbert Hudson who was a white man in 1929. Nobody complained about white man marrying native of this country. After I married white man, I did learn more about what everybody learns today. The good old days are pretty near gone. My white husband learned me to set traps, hunt moose, bear, rats in the spring, tan moosehide, it was exciting, although the going was tough in the muskeg. That's where he more tough when the pipeline comes in because the spring start to thaw out, everything start moving.

I went through all that when the spring came, with walking through the water, cold water, icy, I did all that. Went to school, when I was young my uncle used to tell me the history of my family, I mean after I came back from school. He used to go to his traps, to visit his traps and stop at my place overnight because it was late and he couldn't make it home so he stopped at my place and tell me the history of my family.

My uncle told me--he used to come and talk to me, and uncle told me the history of



my grandfather and my dad. There was my grandfather and the three brothers. That summer my dad got killed and the logs killed him, I mean fall on him and he died, so my uncle told me himself about this story that I'm going to tell you.

My grandfather took a walk along this area, along the shore. He built himself a birch bark canoe, hunting canoe. In those days he had to look for gum on the spruce trees to put it on your canoe so that the water wouldn't go through there. So this time my grandfather took a walk along the river, and above Bodsworth Creek there, they put that name there, anyway there was no name in those days. That creek was running and he found a chunk of tar, a chunk, a chunk of tar -- he thought it was tar, it was all stuck together so he thought it was tar so he took it and he smear it on and he went home and he said he find some good tar for his canoe, he didn't have to get some gum from the bush. So he went and took that tar and smeared his canoe with that and when he paddled out in that creek there, all that tar start to melt. It was not tar, it was oil.

So they went to town, of course and they told him -- there was a priest, they called him Father Decoto, his people are rich and they live in France anyway, and he gave them two lard tins and he told them to fill up those, stop your talking and put those in the can and bring it when you come to town, which they did. I guess they sent them out because they never heard -- my dad died that summer, so









1 It was their -- they used to stay there in the spring.

2 Right now -- those days, any-  
3 body didn't like you around, they just knocked them  
4 off and that was it, they didn't want them around.  
5 They shouldn't have done that, because when you are  
6 travelling far away with dog team, you come at night,  
7 you are tired, you like somebody -- you like someone to  
8 be there and have a good cup of hot tea or something to  
9 eat when you are travelling because it's cold in the  
10 winter when you travel by dog team. Myself, I travel  
11 lots of time with dog team. I would right now if I had  
12 the dog team.

13 So I guess--but one thing we  
14 still own the land. But they never mentioned to us,  
15 I don't think that was right what they did to us.

16 I hope you understand, Mr.  
17 Berger. I'm so nervous, I'm just shaking, I don't  
18 know why, maybe lots of people. I want to see you and  
19 to tell you some more stories later on, --

20 THE COMMISSIONER: Fine,  
21 well thank you.

22 MRS. TOURANGEAU: -- just to  
23 keep you.

24 THE COMMISSIONER: Thank you  
25 very much. If there is nothing else in your written  
26 statement that you were going to read, maybe you could  
27 let us have it.

28 MRS. TOURANGEAU: I made lots  
29 of mistakes, but --



(WITNESS ASIDE)

(SUBMISSION BY MRS. CECILIA TOURANGEAU

MARKED AS EXHIBIT C-166)

MARIE BLONDIN, Sworn:

MRS. BLONDIN: Mrs. Marie  
Blondin.

THE COMMISSIONER: Yes, ma'am.

MRS. BLONDIN: I was a kid  
when I heard that they find oil but I didn't know who  
it was because my dad is a mountain Indian and his  
sister is married into the Blondin's and after we grown  
up like me, three year old, lost my dad, Catherine  
Blondin took us over. She was married to George Blondin.  
They both come told us stories how they found oil.  
They were trapping about 35 miles from here above  
Sans Sault Rapids. The whole Blondin family was coming  
up by dog team to Sucker Creek for spring hunt and  
then it was warm in the last part of April. There was  
water on the ice already.

Catherine and her husband were  
ahead so they thought they should rest the dogs. She  
was thirsty so she took her cup out of the sleigh and  
took the water on the ice. She was going to drink it  
but it was kind of oily and she told the old man "What  
is this"? It's kind of oily like, so they waited for  
the whole family behind them so they gathered all  
around them and they said, <sup>if</sup> it is oil, we'll throw a match



on it, to see if it burns and her old man threw a match on the water, on the ice and it was flaming. So they took two lard cans, they filled them with water with the oil on it. They put it under a tree.

After spring hunt, when they are ready to go to town, to Fort Norman, they picked them up. They brought it to town and they gave it to the Mission or the Hudson Bay.

Without them knowing it, the Imperial Oil opened up and all he got was free gas and free oil whenever he wanted. They should know it here that they gave him, Saul Blondin some gas and oil. I remember, the Superintendent McKinnon, he is buried here in this cemetery. He was one of them who gave him free gas and oil, that I know anyway.

That is the story that both my father and my mother-in-law told me. My husband, Joseph Blondin could have told the story better because that was his dad, and he knows the story better, and this is the guy that find the oil.

THE COMMISSIONER: Well let me take a look.

Well, thank you for showing me that photograph.

MRS. BLONDIN: Okay.

THE COMMISSIONER: It's a personal possession of yours and I won't ask that it be introduced in evidence.

MRS. BLONDIN: I can't part with it, thank you.



11

THE COMMISSIONER: Well thank you very much, madam. If we could have your written statement though, we would like to have that marked as an exhibit.

(WITNESS ASIDE)

(SUBMISSION BY MARIE BLONDIN MARKED AS  
EXHIBIT C-167)

THE COMMISSIONER: Yes, Mr. Ross?

MR. ROSS: Maybe I could just mention for the general interest that in 1914, the senior geologist for Imperial Oil, Mr. T.O. Bodsworth struck three claims at latitude 65 degrees 18 minutes on the eastbank of the MacKenzie River.

THE COMMISSIONER: Excuse me, the door was closing. Just sit down and make yourself comfortable if you want.

MR. ROSS: It's just a short little note.

THE COMMISSIONER: Well --

MR. ROSS: In 1914, the senior geologist for Imperial Oil, T.O. Bodsworth struck three claims on the east bank of the MacKenzie River at latitude 65 degrees 18 minutes and that's on the location of the present day creek, Bodsworth Creek which the people have been talking about here, from which the town takes its water supply. So that's the Imperial





Oil version of how the claim was staked.

THE COMMISSIONER: And that's the source of the oil here at Norman Wells, is that right?

MR. ROSS: Yes, there is actually wellheads right beside the creek.

THE COMMISSIONER: Thank you, Mr. Ross.

ROSS LAYCOCK, Sworn:

MR. LAYCOCK: My name is Ross Laycock, and I have lived in the north for four years and we'd been commuting for the previous four years.

I just want to say a few things before that. No one has ever mentioned that during the Second World War, the United States Army had a CANOL base camp across the river and an oil pipeline from Norman Wells over to, I think it was Ross River across the mountains. They had a camp of approximately 1,500 men.

No one ever mentions that this was an oil pipeline, and there was no, or not much that you ever hear of, hardships for the natives. You never hear of any of the distrust or anything from this oil pipeline, and it was of -- like the camps, there were several. I think they were about 30 miles apart or something like this across the road across the mountains, and this was an oil pipeline. It has been dismantled by now, but also another story.



When I was sitting in my English class one day in Inuvik, they were stockpiling sand across the road and they may have had 300 loads or something like this and it was quite high, but the way people would come to school, they wouldn't go around it, they would go over it. As we were looking out the window, my teacher said, isn't it ironic that people go over things instead of around. I think this is true about the animals too.

We have heard a lot about how the environment will be affected and how the caribou migrations will be interrupted. Well from Arctic Gas' test site that we have seen, I don't know if it's the berm or if it's the other one that's dug in the ground, but the caribou migrations won't be affected. They are just like any other animal, they go over it, they won't be scared of it, I don't think, but back to my report.

During the last few years, different organizations have toured the north trying to explain what will happen when the pipeline goes through. I think if there ever has been a case of fools leading fools, all of these will pertain to the cases.

There was one from the Committee for the Original Peoples' Entitlement (C.O.P.E.) and their main speaker, an ex-welfare worker, had various slides, pamphlets and other paraphernalia on the effects of an oil pipeline. She spoke for about 45 minutes on the terrible effects of an oil pipeline, how the spills would ruin the environment. Maybe



1 someone should inform her that as far as I know, and as far as Arctic Gas has ever been involved and Foothills, this is a natural gas pipeline and there won't be any oil spills.

Also, I saw four altogether presentations from Arctic Gas, from C.O.P.N. and from other organizations, and they are either all totally con or else -- like against the pipeline, or else totally for it. I don't see why they don't all get -- not get together, but why don't they tell the cons and the pros of a pipeline, and educate the people instead of trying to educate them -- educate them sensibly instead of doing it in a poor manner.

Also, there's a lot of talk of the natives returning to their original habitat. Well, it sounds, I don't know, pretty far fetched to me. To do this as pretty well everyone else has said, they would have to give up a lot of things and some of the young people think well it wouldn't be that bad, you know, we would still have all -- we would give up the heated house but we would have the fire from firewood, but they don't think of the small things like duffles for the mukluks, the bullets and the guns. Back to spears and bows and arrows, I don't know about that. Cigarettes, canvas for mukluks, blankets, gas for kickers for going in the river and snowmobiles on the snow, plywood for scows, snare wire, knives, pots and pans, and one of the major influences in their lives is liquor.

You hear about the hardships --





I don't know, it seems to me the Indian Brotherhood has been pushing quite a lot of -- of what the natives go through in their struggle for survival, for power in the north. Well, the best chance<sup>is</sup> in the Northwest Territories for the natives. The Northwest Territories has a program where you can get free elementary, secondary and university education, plus free board and room, free spending money and if you go to the A.B.T.C. in Fort Smith, you get paid for going.

I don't think it's a lack of opportunities, but a lack of initiative. All of these should be taken advantage of, but most parents are too busy drinking to worry about their children's welfare. People should remind them that they don't become a president of a company by drinking and having fun. Also, as my mother put out, loans to the government for natives as they have on the T.V. can be obtained at very low interest rates. All it takes really is interest and initiative.

Like Mrs. Tourangeau was saying and her daughter Eva, they were shipped off to school in Fort Providence. Well, if the pipeline went through, the communities would enlarge and schools would be brought in, larger schools and they wouldn't have to go. Norman Wells is a prime example of this. There would be a good community to enlarge for the government and for the pipeline for Fort Norman, Fort Good Hope and Fort Franklin. You could have a big school and a hospital here, and it would be a lot cheaper for the kids to go home from here to their settlement,



than from Inuvik. Just sort of end it.

The talk of the Dene nation, I don't see why Canadian, from a Canadian citizen to others, why we say Dene nation, why not a Canadian nation? The Americans in coping with racial prejudice have a melting pot where all races become Americans. We have a patchwork quilt, so let us sew it together and become Canadians, not white and Indians.

As Ted Wesley says, 'We need your minds, your hands, your hearts, your willingness to play your parts in the shaping of the northland destiny'.

Thank you.

THE COMMISSIONER: I wonder if you would let us keep your written statement and we will mark that as an exhibit?

(WITNESS ASIDE)

(SUBMISSION BY MR. ROSS LAYCOCK MARKED AS  
EXHIBIT C-168)

THE COMMISSIONER: I think I should say that the inquiry is not just supposed to be about the proposed gas pipeline. The federal government has laid down what they call pipeline guidelines, and these have been tabled in the House of Commons, and in those guidelines, the federal government says that if a gas pipeline is built from the Arctic to the south, whatever route it takes will be the likely route



that will be taken by an oil pipeline if in the future, there is sufficient oil discovered in the MacKenzie Delta and the Beaufort Sea to justify an oil pipeline. So the federal government has said that in view of the influence that the construction of a gas pipeline will have on the likely route of an oil pipeline, the pipeline companies, that is Arctic Gas and Foothills, must present to this inquiry in due course, evidence regarding the likely impact of an oil pipeline as well as a gas pipeline.

Now, that won't be done until later in the year, but I thought I would mention it in view of what some of you have -- in view of the statements some of you have made, that is if you have something you want to say about what you think the likely impact would be of an oil pipeline, if one were built in the future, you certainly are entitled to bring that up.

Well, I -- it was kind of a long winded statement to make a simple point, but I hope you understand what I mean. The pipeline guidelines aren't all that easy to understand. That accounts for the way I interpret them.

Well, anyone else, please feel free to come forward and say whatever you wish. I have a suggestion to make. Maybe we could stop again for 5 or 10 minutes for a cup of coffee and then we will hear one or two more before we adjourn for supper. So we will stop for a few minutes for another cup of coffee.

(PROCEEDINGS ADJOURNED)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)



1 THE COMMISSIONER: Let's take  
2 our seats ladies and gentlemen, and we'll start again  
3 in a moment. We are ready to begin again, ladies and  
4 gentlemen, and we could perhaps hear one or two more  
5 of you before we adjourn for supper. We will be coming  
6 back here tonight anyway, and -- because I am sure there  
7 must be some who couldn't make it this afternoon who  
8 would be able, I think, to come this evening. But we  
9 can hear one or two more of you now, so please feel free  
10 to come forward.

11  
12 DIANE MONUIK, Sworn:

13 MISS MONUIK: My name is Diane  
14 Monuik, and I just have to say something about the  
15 environmental eruptions --

16 THE COMMISSIONER: Excuse me,  
17 let's wait for this plane to go by. Does it just go up  
18 and down the runway or does it leave?

19 Start again, please, and just  
20 take your time.

21 MISS MONUIK: Okay. I just  
22 wanted to say something about the environmental erupt-  
23 ions that have been brought up.

24 The native people talk about  
25 the environmental eruptions that will take place if the  
26 pipeline goes through. As my brother mentioned,  
27 animals act like humans and will walk over something  
28 rather than around it. They speak of the land being  
29 wasted and the animal population decreasing each year.





1 If they speak the truth, I have but one question. Why  
2 were 24 caribou carcasses left on the shore of Copper-  
3 mind this spring, to rot instead of being used like the  
4 native people's ancestors did many years ago?

5 Thank you.

6  
7  
8  
9 (WITNESS ASIDE)

10 (SUBMISSION BY MISS DIANE MONUIK MARKED AS  
11 EXHIBIT C-169)

12 GERRY LOOMIS, Sworn:

13 MR. LOOMIS: I would like to  
14 direct a few questions at Mr. Blair.

15 Recently we've had a meeting  
16 with Jim Harvey of Canadian Arctic Gas. He forecasted  
17 a population increase of Norman Wells would possibly  
18 double. Right now the population is roughly 370, this  
19 would cause an increase. Right now we have probably  
20 room for possibly 50 houses in Norman Wells and we  
21 ran out of land to put these houses on. We are  
22 surrounded on the one side by M.O.T. lease, the other  
23 side by Imperial Oil lease, and the river on the  
24 remaining side.

25 Now, if lots were not made  
26 available for an influx of houses in Norman Wells,  
27 would this mean a satellite community like we've had  
28 in the past?



1 MR. BLAIR: Mr. Berger, I don't  
2 know the particulars of Mr. Harvey's estimate or when  
3 he meant the population would double, but for what  
4 information we might usefully throw into this, I could  
5 give year by year -- Mr. Burrell's provided me and he  
6 might better have done this, but this question was  
7 asked of me.

8 The forecast of our consultant,  
9 Mr. John MacLeod of Inuvik for the population of  
10 Norman Wells, the growth<sup>of</sup>/population of Norman Wells  
11 according to the best information available to him was  
12 from a base of 353 in 1975, he's given these year by  
13 year, but perhaps if I give them every 5 years it may  
14 save time. 1980, a range of from -- estimate from 473  
15 to 728, the average of that range being 590 people,  
16 and for the year 1985, a range of estimates from 563  
17 to 818, the average of that range being 690. So that  
18 at least in that 10 year period our own consultant has  
19 not -- well has forecast pretty close to a doubling,  
20 but only at the end of the 10 year period.

21 I don't think that Foothills  
22 as a company would presume to suggest whether that  
23 would occur through satellite townships or through any  
24 other particular program except I might just add this,  
25 that our own company, operating company, the Alberta  
26 Gas Trunk Line Company, while it started out with about  
27 140 or 50 houses, to house its own people, has gradually  
28 moved away from that policy, sold the houses to the  
29 employees and done everything -- and moved away from  
30 any kind of company housing or separate company towns,



so to the extent that that attitude is reflected in what Foothills did, I expect we would be more inclined to want to go with the growth of the existing community than with the satellite or separate community, if that has answered the main points that were raised.

MR. LOOMIS: Yes, I think the big concern, I know through the settlement council and also the Chamber of Commerce, it has been discussed in both areas, the fact that there just isn't land available to put houses on due to the physical set-up of Norman Wells right now. There have been two town plans done by consulting engineers as I mentioned earlier, of which nothing has come of it. The Territorial Government, we have approached them on behalf of the settlement council, and they do not seem to be concerned.

If and when the pipeline goes, if there is an influx of even three hundred people into Norman Wells on a permanent basis, there just isn't the land to put the houses on and I think possibly the pipeline companies, either one of them maybe should get together with the Territorial Government and try to come up with either accepting or rejecting the existing town plans and coming up with a new one.

Has there been any work done with the Territorial Government in the construction of houses in Norman Wells?

MR. BLAIR: Mr. Berger, we have not done any work of this sort at this stage, considerably because we would doubt whether we should





lead in this for fear of being presumptuous, but it's the kind of situation which if it did need help and if there was help proffered from a pipeline company, we wouldn't be reluctant at all to work on in the future. I suppose there's lots of time for that.

MR. LOOMIS: While I am speaking of the houses here, also the other concern that has been brought up both in the council and the Chamber of Commerce, the fact that we have a minimum water, sewer utilidor system, would the pipeline company choose to put their own water and sewer system in or would this be left up strictly to the Territorial Government?

MR. BLAIR: Mr. Berger, perhaps the more practical thing would be for Mr. Burrell to substitute for me because he has worked much more directly with these things.

THE COMMISSIONER: Yes, certainly.

You should feel free to throw Mr. Burrell or Mr. Ewing into the breach at any time, Mr. Blair, even if the question is directed to you.

MR. BURRELL: Well I think the whole matter as far as development of communities, not only Norman Wells but the other communities that we will be going into, I think as I mentioned before the --

THE COMMISSIONER: Excuse me, can you people hear what Mr. Burrell is saying?



1 Would you start again and speak into the microphone?

2 MR. BURRELL: As I was saying,  
3 our whole approach to putting facilities into a commu-  
4 nity or wanting to put facilities into a community  
5 doesn't just apply to Norman Wells, it applies to all  
6 the communities that we would like to go into, and  
7 that is that we would want to put in the facilities  
8 that we feel are necessary in such a manner that we  
9 -- that it would be acceptable to the people of the  
10 community and now if we are dealing, say with sewage  
11 and water facilities, for instance, we would want to  
12 come in and discuss with the people in ample time so  
13 that a proper installation can be made, whether this  
14 means if the community decides itself in conjunction  
15 with us that an expansion in the existing system, up-  
16 grading the existing system or perhaps the need for a  
17 new system was the best, then we would follow that  
18 avenue.

19 But we really want to get in  
20 and talk to the people in the communities about what  
21 they feel is the best and that would be an aid to us  
22 in developing our plans.

23 MR. LOOMIS: I see. I might  
24 add at this point that we are a taxed based settlement,  
25 and that we do not have any control over -- direct  
26 control what goes on in the community. Yellowknife  
27 seems to have the power there.

28 We had a council up until  
29 approximately two months ago and because of the fact  
30 that we couldn't get any reaction out of Yellowknife,



1 and this was one of the reasons why, well we resigned  
en masse.

THE COMMISSIONER: The whole  
settlement council resigned?

MR. LOOMIS: That is right,  
yes, we no longer have a settlement council here. So  
possibly this housing and water/sewer facilities should  
be looked at in conjunction with the Territorial  
Government. Maybe some pressure could be put on the  
Territorial Government to see what they are going to do  
in the future if these houses do all of a sudden  
appear in Norman Wells.

THE COMMISSIONER: There being  
no settlement council to approve it, we will take your  
advice.

MR. LOOMIS: Thank you.

THE COMMISSIONER: Excuse me,  
can I just ask you one or two things while you are  
there, Mr. Loomis.

20 You said that Norman Wells is  
21 you have got  
surrounded, not surrounded, but/the river, you've got  
22 the Imperial Oil lease on the north side of the town-  
site, I take it --

24 MR. LOOMIS: That's right.

25 THE COMMISSIONER: And you've  
26 got the air strip on the east side, and M.O.T. -- an  
27 M.O.T. lease on the south side?

MR. LOOMIS: That's right.

29 THE COMMISSIONER: And --

30 MR. LOOMIS: Presently we have



it,  
room, I believe, for pushing approximately 50 lots, and  
there's no more land available for houses.

THE COMMISSIONER: Fifty lots  
and that -- you mean for residential and commercial  
and industrial purposes?

MR. LOOMIS: No, that's  
possibly 50 houses for residential housing. There is a  
bit of land for commercial and light industrial.

THE COMMISSIONER: So 50 lots  
for residential purposes?

MR. LOOMIS: That's right.  
THE COMMISSIONER:  
Yes, well thank you very much  
for raising those matters.

MR. LOOMIS: Thank you.

THE COMMISSIONER: Thank you,  
Mr. Burrell.

(WITNESS ASIDE)

PAT TOURANGEAU: sworn

MR. TOURANGEAU: Can you  
hear me?

THE COMMISSIONER: Yes I  
can hear you.

MR. TOURANGEAU: Well I want  
to bring all my troubles. I born here, I mean I raised  
here, about 33 years I have lived in this country. I  
wasn't talking English before I got here first, I come  
to Norman Wells. I'm from Alberta. Fort Chip.  
I raised.





My mother died when I was 3 years old, and my old man die just a few years ago. Through which I lived my home here, after I left Chip -- I left by 1942. I was working on a boat, Hudson's Bay boat, sternwheeler. So in the winter time I got off the Mackenzie River, I cut wood for the sternwheeler distributor about 300 cords of wood first contract with another guy. No power in them days.

Next winter I took contract at Athabasca and then I come down here again. I stayed and I got all married there, I raised a big family. So 1945 I started work for Imperial Oil, part time, you know, summer time. In the winter time I make my living trapping you know, but it was a hard life trapping.

I keep on like that, you know, until eight years ago I quit trapping. I got a steady job now for M.O.T. but that time I was working for Imperial Oil, in those days, they hired a couple of Indians but they got drunk, I guess, got fired, the superintendent he didn't want no tent around, no Indians around here, this town. He even told me to tell those Indians to go, I got nothing to do, that's your country, them Indians. So they didn't hire no more Indians until Manpower put his feet on Imperial Oil. I heard all about that. They don't hire the Indians, they close the camp I heard. Which the Indian country they had the oil, they don't even get one gallon of gas free, they have to pay for the gas. At least they should give the



Indians free gas for their country.

So Paul, an Indian he find, he is the guy who find a piece of rock, nice rock, he brought it to a white man, the white man he took it outside. What he got out of that, today that poor Indian that day he got 25 pounds of flour, that's all and a piece of bacon, I believe.

Now white people they are rich with that. Worse of it, one morning I hear in Radio Levine find gold they say. All the time there's white men find that gold.

THE COMMISSIONER: Gilbert Levine?

MR. TOURANGEAU: I mean the Indians find that gold, all the time, find that.

THE COMMISSIONER: Yes.

MR. TOURANGEAU: All the old Elene he find that gold. So there was no council meetings here in them days in Norman Wells. So finally they put -- they open up council meetings, some guys would get together. Ever since that, somebody get a contract for garbage, water. In the council meeting they brought it up the water in the Mackenzie River was pollution, on account of the garbage, they were throwing their garbage on top of the bank of the -- just on the other side where I live. On account of that the water was no good.

So they promise us they would give us water, garbage, which they did for a couple of years or three years. Now today they give you -- the



1 guy's do the -- he's got a contract, he give you the  
2 bills though. What burns me, when I came from out-  
3 side, I was holiday, I came back 28 day of July. I  
4 never, which I never used water in July, so I get that  
5 bill, those two bills from before. When I got the bill  
6 I pay for it, that's fine.

7 Now the other day I got two  
8 more bills, for July 150 gallons of which I was out-  
9 side all the time, I don't know where's that -- how I  
10 can use the water when I was outside my holiday. The  
11 month not even over all this month already, I got a bill  
12 for all this month. That's the way they are operating  
13 these Norman Wells contractors. At least he should  
14 wait till August is finished -- I am not paying for it,  
15 I told him to shove it up. I was mad, I was mad, which I  
16 work for my living all my life since I left my dad. I  
17 work hard, all the way through I work hard. Metis  
18 Association is the same thing. They say they are going  
19 to help people, everyone. So some freight came in on  
20 the plane, for a few of us, we made it before. All I  
21 have, I got 16 two by fours, four little plywoods, I  
22 got, the rest of the stuff he say it didn't come and it  
23 never got there. Okay after it never come. So meantime  
24 I have some material of my own I order from Hay River.  
25 Which I need for little shed you know, for my skidoo  
26 in the winter time. So meantime too we got some more  
27 material comes in, different order, on a barge, last  
28 barge last fall. Okay, was expecting for that. So little  
29 lady there come for Metis Association, is president Metis  
30 Association.





1 He come to my house, he says,  
2 "Oh, I come to see you" he says. Okay, sit down,  
3 rest yourself, what do you want to say? He says,  
4 "You know Pat, you're not getting that material", he says.  
5 "Why?" On account of that little shed there, you built it.  
6 Listen here, I says, can you expect to build a little  
7 shed with four little plywoods, I said. You guys have  
8 got no business to squawk about that little shed, I said,  
9 that came from out from my pocket. Everything I get I  
10 pay for it.

11 So that's the way they operate,  
12 we don't get no help from the government. I worked all  
13 the time since I have been in Norman Wells here. I never  
14 got unemployment insurance once, not one penny. These  
15 young people today they work for a while, they don't  
16 want to work steady. Why should -- like the outside.

17 Live on unemployment insurance.  
18 These people here, they live in Norman Wells too. They  
19 don't stay here all the time, just part time, they don't  
20 care. They don't worry about the country.

21 That policement last fall,  
22 they went up the mountain, four of them, they shot a  
23 moose, they got a moose, they left the moose there. If  
24 I do that, me, they put me in jail and I pay a fine.  
25 How come they leave everything, those white guys, they do  
26 anything they don't bother. Which is true of everything  
27 else. These white guys, lots of them, they just come  
28 for a little while. They shoot grouse, everything.  
29 Last spring right at the M.O.T. kitchen there, outside,  
30 there was a dead chicken laying there



1 for days. An Indian never do that. The Indians they  
2 kill grouse, they eat it, they use it right. These  
3 white people, they don't care for this country. They  
4 don't stay all the time here. Us people we can't do  
5 that in Edmonton, they will pinch us right away. Lots  
6 of game warden, how come no game warden here. Somebody  
7 else is looking after and they don't care.

8 So I'll fight for my wife's  
9 people, I'm not born here, all right, but I stay here 33  
10 years old just like my country, I respect this country.  
11 I can't shoot game and leave it like that. That's the  
12 way it's going to operate on the pipeline if it comes  
13 through, that's the way they are going to operate. Those  
14 white guys shoot games the way they want. They don't  
15 talk for the country, these white guys, they don't talk  
16 sense for the country, just for themselves. They try  
17 to gyp the Indians who works for him, they gyp him. I  
18 see that with my eyes. They don't like that my bringing  
19 that up, which is true, that which is true.

20 They clean up all the rabbits up here, they come from  
21 outside, they go right into the Kulthili Lake, they got  
22 22's, shoot them all, now there's no rabbits now for  
23 us to eat. Fish, same thing, no fish now, ever since  
24 they let the big game license, ever since that has  
25 happened, they figure they get trapper's license, they  
26 figure they just shoot all they want. They don't  
27 respect the country.

28 So I hope these Indians that  
29  
30



1 are born in ths country, they are born in this country,  
2 I hope they get the money for their land after they put  
3 the pipeline. Alberta, there are rich Indians over  
4 there, they have got big Cadillacs, they got money for  
5 their land, for the oil in it. I don't see why they  
6 shouldn't look after the Indians up here too. The  
7 Indians, they don't have to work here. They got lots  
8 of oil here, they don't even get one cent out of it,  
9 that's the way they operate.

10 Well, sometimes I'm mad,  
11 you know, and I told my wife lots of time, I'm  
12 mad sometimes. I show the wife also and we work hard,  
13 two of us. We don't depend on nobody. She help me  
14 and I help her.

15 I don't want no water, no  
16 garbage, too much trouble. I look after myself  
17 before, I don't see why today I can't look after myself.

18 THE COMMISSIONER: Well  
19 you have spoken your mind, sir, and I want to thank  
20 you for that.

21 MR. TOURANGEAU: That's  
22 the way I look at it.

23 THE COMMISSIONER: Fine.  
24 Well, thank you.

25 (WITNESS ASIDE)

26 THE COMMISSIONER: I think  
27 it's about 5:15 and I think we'll adjourn now and we  
28 will start again at 8:00 tonight, so those of you  
29 who are still within reach of my voice, I invite you  
30 all to come back here at 8:00 tonight and we'll hear from



1 those who haven't had a chance to speak then, so  
2 thank you.

3 (PROCEEDINGS ADJOURNED)  
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Mrs. C. Harris

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, ladies and gentlemen, I think we'll begin again and anyone who wishes to speak, please feel free to go right ahead, and remember that you don't have to have anything written out; just tell me what's on your mind, what you think about the pipeline proposal and its consequences to Norman Wells.

MRS. CHRISTINA HARRIS, sworn:

(SPEAKS IN NATIVE LANGUAGE)

THE COMMISSIONER: Will you interpret?

CECILIA TOURANGEAU: Yes.

THE COMMISSIONER: Well, we'll swear you in as interpreter, if we may.

(CECELIA TOURANGEAU SWORN AS INTERPRETER)

THE INTERPRETER: She says I been thinking over since Christmas all the programs that been going on, I listened to the radio and I think of my children, I think of myself and my children what's going to happen to them.

She says since she was young then she start to understand and know a few things. This country is still the same the way it was then; she is 43 years old and has 11 children, too.

She know what life is because she been in the bush, hunt for herself, for her children and her family. It was a tough life for her. Since that day, she said, she never got anything from anybody



Mrs. C. Harris

1 -- no white man, nobody, no white person came and give  
2 her anything. And for the money, she says, she works  
3 for the money that she's getting with her sewing, with  
4 her work that she's doing, she's getting the money from  
5 that. She never got nothing else.

6 She said now that her people  
7 -- you people, you say you're going to have a pipeline.  
8 She said we don't want the pipeline to go through. Still  
9 you're talking about the pipeline. Sometimes I think  
10 of it, I have tears in my eyes just to think of my  
11 children and what they're going to do.

12 She says I'm a native, I'm born  
13 in this country. I'm not born other places, I'm born  
14 in this country and I am Dene -- it means Indian. She says  
15 she never went to school, never been to school, and in  
16 her young days she was in the hospital and that's where  
17 she pick up a word of English here and there. That's  
18 how she's brought up.

19 She says now that you know  
20 that I didn't go to school, I can't even write my name,  
21 she says; yet today I'm talking to you people. That's  
22 because, she says, I don't know how to write but I am Dene.  
23 It means she is a Native of this country. She says now that you men-  
24 tion putting the pipeline through, she says all she has  
25 to do is just think every day. She don't know what will  
26 happen after that.

27 She says we're natives, and she  
28 says the white man, it seems like they want to step on  
29 you, she says. We're native, we don't know what they're  
30 after. She says I been in the bush, stay in the bush,



Mrs. C. Harris  
Mrs. M. MacDonald

1 and when I'm in the bush, she says, I pack my wood, I  
2 cut my wood, I do all the work around there. There's nobody  
3 to help me. So it's pretty hard when I think of it,  
4 lots of time I think of it, she says.

5 Now, she says, the white man  
6 is trying to take our land from us, putting this pipe-  
7 line in, but I don't wish -- I do not wish that.  
8 Still till today, she says, I like my land, I like my  
9 country, I don't want nobody to take it away from me,  
10 to take it away from us because I still love my land.

11 Now what I spoke, I told you  
12 everything that I could that I was thinking of, so that  
13 will be all.

14 THE COMMISSIONER: Thank you  
15 very much.

16 (WITNESS ASIDE)

17 THE COMMISSIONER: Could you  
18 give us your name first, ma'am? Sorry.

19 MRS. MARY MacDONALD, sworn:

20 THE WITNESS: Mary MacDonald.

21 THE COMMISSIONER: Thank you.

22 THE WITNESS: I never go to  
23 school in my life and I just learned to talk English  
24 myself so I never in my life never go to meeting in  
25 my life. Today I go to meeting, so I don't know  
26 what's meeting went on, but I have still words, I'm  
27 going to say something.

28 I've got 11 kids, they're born  
29 without a doctor, they're born all in the bush, only  
30 George and Ruby were born in the hospital, that's all.





Mrs. M. MacDonald

So I been in Norman Wells how many years? We are all in this country here. My dad raised us, Joe Blonden's dad-- Joe Blonden's this picture, -- that's my dad -- my step-dad adopt me since I was a year old, my dad died. We're orphans and we grow up, and I got my old man, I got 11 kids. I work hard for my kids, I'm pitiful, I try my best for my kids and they grow up now. Now they can kill anything for me. Sure a hard time with my kids in the house, and sure a hard time, I'm 55 year old, my hair just grey now. I work too hard sewing. My husband sometime go trapping in September like that and in end of February come back. All winter, all that time I pull wood, I stay in a tent, get some brush, cut wood, I take some snow wash some baby diapers. Not long ago the government gave me a house, and I got free water, everything. See, I got no baby that time. My oldest girl is 33 year old and my last baby girl is 13 year old -- 11 of them.

I work that hard, we stayed across in a shack here, this country here, Norman Wells with my dad, Joe Blonden's dad. He found oil and gas. I remember when I was small he adopt me, we stay across about 12 mile from here, we got a camp across the road.



Mrs. M. MacDonald  
R. Yakeleya

1 We raised all my kids up there and all came down here,  
2 they blast all the ground like that. My kid went hunt-  
3 ing beaver and they found three weeks they hunt, three  
4 beaver they kill. They blast all the ground like that and  
5 killed all the beaver, rats, the fish, everything. So  
6 there's nothing across now.

7 So I don't want anybody, even  
8 oil company, kill everything like that. Pipeline came  
9 down maybe it worse, that's what I think about it. I  
10 never go to meeting in my life, so that's all I'm going  
11 to say.

12  
13 THE COMMISSIONER: Thank you  
14 very much, ma'am.

15 (WITNESS ASIDE)

16  
17 RAYMOND YAKELEYA, resumed.

18 THE WITNESS: Mr. Berger,  
19 first of all I would like to thank you and members of  
20 your party for being in Norman Wells and listening to  
21 the voices of my people.

22 Many words have been spoken  
23 about the pipeline. Much has been said in the Dene  
24 language and yet again much has been said in English  
25 semantics. Yet after a million words in many directions  
26 the people are not simply saying that they are concerned  
27 or fearful, but rather are hopeful that your efforts on  
28 part of us are to be trusted and in the final analysis,  
29 benefit the northern people fairly.

30 We admit that we are fearful,



R. Yakeleya

1 but to be fearful is not to be without courage.

2 We admit that we are distrust-  
3 ful, but we are not without wisdom in seeking harmony.  
4 We are Dene people, but we are also Canadians.

5  
6 Travel across this great land  
7 of Canada and you will find material progress beyond the  
8 dreams of kings. The cities and towns of the provinces  
9 are filled with the finest architecture. Yet look at  
10 the native housing in the Northwest Territories.

11 The people here are decent and  
12 fair-minded but they are demoralized, lacking both con-  
13 fidence and trust in Ottawa.

14 When you are demoralized, then  
15 in a state of confusion you stop believing in yourself  
16 as a people and your government as an effective insti-  
17 tution.

18 We will not follow you into a  
19 \$5. treaty, nor shall we attempt to mislead you. We  
20 will only walk and work side by side as equals. This is  
21 not a humble request, nor an arrogant threat, but rather  
22 a realization of what history will describe as the North-  
23 erners' contribution to her nation.

24 Justice Berger, this land, the  
25 Dene land that is ours will remain ours. The land will  
26 be developed in the future. The land shall serve the  
27 needs of Canada only when her rightful owners have been  
28 compensated.

29 100 years from now history will  
30 write of this period. History has cold eyes, and it shall



R. Yakeleya

1 read that the peoples of the Territories realized their  
2 destiny and with courage and wisdom wrote these pages of  
3 history to serve the needs of all of Canada.

4 We shall do this without creat-  
5 ing further divisions among peoples by listening to the  
6 darker impulses that tear at men's souls.

7 Give this message to Ottawa.  
8 The day that a Pope in Rome can draw a line dividing  
9 the New World between the imperialistic nations of Por-  
10 tugal and Spain has passed. Also the day that Ottawa  
11 can divide the natural resources of the north between  
12 Canadian Arctic Gas and Foothills Pipeline shall not  
13 even dawn.

14 As long as the Dene blood flows  
15 in this land, this pipeline will be built with only our  
16 consent, or it will flow red to the south.

17 This is not a militant threat.  
18 This is not a fearful cry of outrage. Today I speak  
19 alone, I stand alone. Tomorrow my voice will be that  
20 of the Dene nation -- determined, definite, and defiant.

21 What we must have is simple--  
22 and it is ours -- that gas and that oil, that's ours.

23 1. The land settlement of 450,000 square miles. That  
24 is our land, and realize it.

25 2. The pipeline will be built when all environmental  
26 concerns are fully protected. The land which has  
27 sheltered my people for 40,000 years shall not be  
28 destroyed in 40 years.

29 3. If the pipeline is built, at least half of the  
30 production must remain in the economic control of the





R. Yakeleya

1 Dene people.

2 Let me clarify. If you are  
3 going to build a pipeline for two billion dollars which  
4 will profit \$40 billion, don't offer me a cut rate on  
5 natural gas and don't offer me a few jobs. I want my  
6 people to have at least half to determine their own  
7 destiny socially and economically.

8 I remind everyone in this room  
9 this is Dene land. It is not to be bought, it's never  
10 given away, it shall never be sold. That just happens  
11 to be the way it is.

12 I have another statement  
13 which went through my mind as I was having supper to-  
14 night, and I read it to all the peoples here.

15 I have been sitting here all  
16 day today listening to attacks on my people. I've seen  
17 arrows fly between whites, I've seen arrows fly between  
18 the natives. It does nothing further but to divide  
19 us. Let us not forget that whether you are brown or  
20 whether you are white, our blood is still red. We are  
21 Dene, and we are proud of it. We are proud of our  
22 brown skin, we are proud of our culture, we are damn  
23 proud of everything we have.

24 For so long the Indian people  
25 have been regarded as outcasts in our own land, and  
26 many times we're made to feel ashamed. We should have  
27 been proud instead. For too long the Indian has been  
28 in the dirt. He was thrown down, he was kicked, he was  
29 always reminded that he was nothing but dirt in white  
30 society, and that was his place. He's been down so long



R. Yakeleya

1 that he doesn't even know what it is to be on top any  
2 more. There is a saying that goes:

3 "You don't realize how sweet it is to be on  
4 top <sup>of</sup> the mountain when you can look at the sun,  
5 when you have been down in the valley of dark-  
6 ness wandering around without any direction.  
7 You just can't realize how sweet it is."

8 We, the Dene people, we're  
9 tired of having people do things for us. We want to  
10 decide our own future. Is it so hard for the white  
11 people to accept the fact that we are not children,  
12 and we'd like to sometimes do things for our own self?  
13 We have declared ourselves in Fort Simpson as a Dene  
14 nation and it came out of the frustration of the govern-  
15 ment in Ottawa which decided what we wanted and what we  
16 did not want, the things that were imposed upon, we had  
17 no say. We are frustrated with our government in the  
18 Northwest Territories because it is a puppet government.

19 I have talked to many council-  
20 lers so I don't speak like a sail without wind. I know  
21 what I'm talking about. I read here something from the  
22 "Edmonton Journal", Monday, July 14, 1975, written by  
23 James Wah-Shee, Councillor in Northwest Territories,  
24 and it says:

25 "As a native member of Council I face a serious  
26 dilemma. I must constantly ask as a represen-  
27 tative of native people, 'What right does Terri-  
28 torial Council have to legislate on matters of  
29 interest to the original people of the north?'  
30 Other native councillors have also raised this



R. Yakeleya

1 question in one form or another. We are all  
2 aware of being manipulated by the colonial  
3 arm of the Federal Government which is the  
4 government of the Northwest Territories.  
5 We cannot pretend it is our government, for  
6 it is not.

7 The Council is an institution imposed on us  
8 without our consent. It ignores our traditions  
9 and puts in their place rules and procedures  
10 which come from a tradition as different from  
11 ours as the Chinese language is from English.  
12 This not only puts us at a severe disadvantage  
13 but emphasizes the illegitimacy of the Council  
14 as far as the affairs of the native people are  
15 concerned.

16 The most basic right of any democracy is the  
17 right to speak one's own language -- to stand  
18 up and name the world in terms of one's own  
19 experiences and traditions. By this I do not  
20 mean simply that we have a right to interpreters."

21 85% of our \$164 million North-  
22 west Territory Government budget goes to Southerners as wages who  
23 may mean good but they do no good because the government  
24 tells them it has no money for projects that benefit  
25 the Dene people.

26 The government is funny. The  
27 government has only one subsidy, and it is alcohol.  
28 That's a known fact. They will not subsidize food nor  
29 clothes, the basic essentials; but rather a poison that  
30 is killing my people. Can you blame us for being mad





R. Yakeleya

1 when this happens before our own eyes?

2 Our councillors have no con-  
3 trol. The power is not with the people. No wonder our  
4 councillors laugh at this government. It is all for  
5 show. \$164 million show that does no good.

6 We are trying to do something  
7 for ourselves, and as a reminder that our place is in  
8 the dirt we are called militants. How would any white  
9 people know what it's like to be an Indian? To see  
10 hate in people's eyes when they look at you, to not  
11 even talk to you. As a matter of fact it got so bad  
12 in the Maritimes hundreds of years ago they put bounties  
13 on Indians. Indians cry, too.

14 We are not fighting for money.  
15 We are fighting for our lives, for unborn children yet  
16 to come. Many contractors look at our land with  
17 dollar signs in their eyes and the Dene look at it and  
18 say, "I wonder how it can help my people?"

19 How many Dene people have  
20 businesses? How many Dene people are rich? The idea  
21 that we can help each other to get out of the dirt  
22 and stand together as a proud people is our objective.

23 The pipeline issue reminds me  
24 of the Battle of the Little Bighorn. You are in the  
25 south, we are in the north, our land is in the middle.  
26 Don't force this on us. Don't cheat us out of our  
27 land. You see, this is all we've got.

28 Do you want that money so bad  
29 that it will be stained with Dene blood? We have  
30 spoken and we have laid down our cards. The next move



R. Yakeleya  
R. Sinotte

1 is up to the government. Our backs are turned to the  
2 corners. This is our last stand.

3 I ask each and every one of  
4 you in this room what would you do if you were in our  
5 shoes? How would you feel if you had these condi-  
6 tions on you? I ask you one more time, let us negotia-  
7 te, there's still time, but don't force us because  
8 this time we have nothing to lose. When I ask for the  
9 lives of my people, am I asking you for too much?

10 I again remind everyone that  
11 you are on Dene land and you've been treated fairly  
12 and with respect. My only request is that you return  
13 the same courtesy.

14 Mr. Berger, I look at you when  
15 you're over there and I am here, we look at each other  
16 eyeball to eyeball, you are a man and I am a man. Your  
17 skin is white and mine is brown, but I think we talk as  
18 equals today. Thank you.

19  
20 THE COMMISSIONER: Thank you  
21 very much. Could we have your written statement, sir,  
22 to mark it as an exhibit?

23 (SUBMISSION OF RAYMOND YAKELEYA MARKED EXHIBIT  
24 C-170)

25 (WITNESS ASIDE)

26  
27 RICHARD SINOTTE, sworn:

28 THE WITNESS: Mr. Justice  
29 Berger, ladies and gentlemen, my name is Rick Sinotte,  
30 and I am involved in the aviation business in both Norman



R. Sinotte

1 Wells and Inuvik. I have lived in Norman Wells for the  
2 past four years and have spent a total of 26 of my 33  
3 years in Northern Canada; the other seven being spent  
4 on various assignments with the Canadian Armed Forces.

5 I was born in Northern Alberta  
6 and moved to a small town in Northern Saskatchewan at  
7 the age of two. My father was then, and is today, a  
8 trapper and a fisherman. Our family, which consisted  
9 of 9 children, was supported totally through the revenues  
10 derived from trapping and fishing. Needless to say, our  
11 existence was meagre.

12 Between the ages of 5 and 15  
13 I trapped and fished with my father in the Churchill  
14 River country of Northern Saskatchewan. We would leave  
15 for the trapline after freeze-up, which normally occur-  
16 red around the middle of September, and remain there  
17 until about the 20th of December, when we would come  
18 out and join the rest of the family for Christmas. The  
19 90 miles to and from the trapline was frequently covered  
20 with dog team or by canoe, depending on the season.  
21 I would attend school from early January to the middle  
22 of March, when we would again return to the trapline for  
23 the spring hunt.

24 During the 5-6 months of the  
25 year my father and I were on the trapline, the rest of  
26 the family was supported by the Hudson Bay Company,  
27 to whom we sold our furs -- and sometimes our souls.  
28 I could go on to relate the hardships incurred in the  
29 day-to-day existence on the trapline. However, I prefer  
30 not to re-live those experiences.



R. Sinotte

1                               When I hear talk of people in  
2       the Northwest Territories wanting to return to the land  
3       I tend to wonder whether they themselves have experienced  
4       life under these conditions.

5                               Getting down to the purpose of  
6       this Inquiry, I do not accept the premise that these  
7       hearings relate to the pipeline, except only in an  
8       incidental manner. I would suggest, rather, that they  
9       represent a stage for a handful of educated individuals  
10      who are looking for a cause. The Indian land settlement  
11      question appears to be the cause which these so-called  
12      advisors have adopted. The Indian people of the North-  
13      west Territories appear to be the puppets on this stage.  
14      I would further suggest that the Indian people take a  
15      long, hard look at the advice they are receiving from  
16      these so-called advisors.

17                              The people in Southern Canada  
18      have supported the people of the Northwest Territories  
19      for a good many years. They have given us our schools,  
20      our medical services, our social services, and a few  
21      bucks on the side. What the vocal majority in the  
22      Northwest Territories, not unlike that infamous Calgar-  
23      ian, are now saying in effect, is "Let the southern  
24      bastards freeze in the dark."

25                              I suggest that a policy of  
26      good neighborliness rather than one of confrontation  
27      would be more beneficial to the people of the Northwest  
28      Territories over the long term.

29                              Needless to say, I am fully  
30      in favor of a gas pipeline down the Mackenzie corridor.  
    I fail to see how a line approximately 100 feet wide





R. Sinotte

1 down this well-used corridor can destroy a way of  
2 life. If the culture in question is that fragile, I  
3 suggest that it is only a matter of time before it is  
4 destroyed at any rate. Certainly, the number of peo-  
5 ple involved during the construction phase will be  
6 enormous. They are bound to have some effect on the  
7 communities with which they come in contact. I would  
8 recommend to Mr. Rowe and to Mr. Blair that they commence  
9 consultations immediately with the affected communities  
10 in order to minimize the impact that these extra people  
11 will generate on the communities in question.

12 I would at this time like to  
13 put some questions to Mr. Rowe and Mr. Blair relating  
14 to some of the policies which they propose to employ  
15 during and after the construction phase:

16 THE COMMISSIONER: All right,  
17 go ahead.

18 MR. SINOTTE: Mr. Blair, can you briefly  
19 describe the policy of your company, Foothills Pipeline,  
20 as related to the hiring of individuals for this project?

21 MR. BLAIR: Mr. Berger, per-  
22 haps I might summarize the policy and then if it's  
23 desired, Mr. Burrell could give more particulars of  
24 the way it's being implemented.

25 In summary, we felt since we  
26 first realized in 1970 that such a project would occur  
27 in the 1970's, that it would be very important to have  
28 local people, people thoroughly sensitive to and  
29 biased in favor of the local people and their style of  
30 life in positions of responsibility as inspectors, and



R. Sinotte

1 as operators. We felt also that those people could  
2 not really be made able to be -- to take such a respon-  
3 sibility in a short time, that if we waited until close to  
4 the time of construction we would have taken northerners  
5 in those positions and that just as it takes us for our  
6 own purposes, five or four years to really train a person  
7 to be a thoroughly responsible operating supervisor or  
8 inspector, the same rules should be applied here. So  
9 since 1970 we have had in training a number of people  
10 from the north, toward the ultimate goal that in both  
11 inspection of construction, which we thought was vital-  
12 ly important, and in the operating -- supervision of  
13 the operating organizations we would have northerners  
14 in strong positions.

15 Generally we have been pleased  
16 with the performance of that policy. We have people  
17 now in our permanent employ in Alberta who are already  
18 acting as instructors to the next generation of train-  
19 ees. So in summary, that has been our policy and I've  
20 described briefly its implementations so far, as I say,  
21 John Burrell could add much more if you wish more  
22 detail.

23 THE COMMISSIONER: Do you want  
24 to hear from Mr. Burrell as well?

25 MR. SINOTTE: I don't think that's  
26 necessary, Mr. Berger. I would, however, like a  
27 comment from Mr. Rowe.

28 THE COMMISSIONER: Yes, Mr.  
29 Rowe, let's not forget you.

30 MR. ROWE: In the direct



R. Sinotte

1 employment to which Mr. Blair just spoke, of course,  
2 Arctic Gas is a participant as well, and there's five  
3 other, I believe it is, companies, some of the producing  
4 oil companies -- Shell, Gulf, Imperial, the transmission  
5 companies, Alberta Gas Trunkline, Trans-Canada Pipeline,  
6 and Westcoast Transmission.

7 In the overall employment of  
8 northerners which would, I suppose, include the service  
9 industries which are available in the north, for example  
10 the hotels, the various construction industries and so  
11 on which are being set up and being operated currently and  
12 may be set up, it is the policy of Arctic Gas to fully  
13 support those and encourage them in whichever manner we  
14 can. We have been working with the Territorial Govern-  
15 ment in Yellowknife trying to decide how best to foster  
16 local industries to support the pipeline, and what sorts  
17 of opportunities would be made available, that could  
18 be done locally.

19 Also the policy of employing  
20 directly on the construction and operation phase of the  
21 pipeline of northerners is an obvious one which we would  
22 support as well. Obviously the people who live in the  
23 north are the people who would best be suited to main-  
24 taining their position here, and working for the pipeline  
25 if they so desire. It seems rather foolish to bring  
26 people in from the south on a rotational basis when  
27 there will be northerners, hopefully, who would enjoy  
28 the positions of employment which might be offered.

29 THE COMMISSIONER: Now you're  
30 talking about, as Mr. Blair was -- I think both gentlemen





R. Sinotte

were talking about the operation of the pipeline itself.  
I am right in that, am I not?

MR. ROWE: I was speaking both  
-- in both phases, the operation and construction as  
well.

THE COMMISSIONER: Construction  
and operation?

MR. ROWE: Yes.

THE COMMISSIONER: You were too,  
were you, Mr. Blair?

MR. BLAIR: Yes, Mr. Berger,  
and particularly in the construction phase, emphasizing  
the inspection of construction.

THE COMMISSIONER: Oh yes.

MR. BLAIR: Which seemed to us  
to be particularly relevant, the inspection of the  
meeting environmental standards, cleanup and that sort  
of responsibility.

THE COMMISSIONER: Yes, forgive  
me, I wasn't listening as closely as I should have been.

MR. ROWE: There also is a  
committee involved which is kind of an inter-departmen-  
tal committee between the Territorial, the Federal  
Government, and the industries involved in the north  
which is also looking into the possibilities of encour-  
aging local industry to help participate in the pipeline.

MR. SINOTTE: How, Mr. Blair, if you  
would, do you propose to involve the Norman Wells  
business men in the project, both the construction  
phase and the later maintenance of it? Briefly, if



R. Sinotte

you will.

MR. BLAIR: Mr. Berger, our plans in this regard, largely through John Burrell's initiative, have the complete support of the directors and the management of Foothills and I am completely with them, but I think they would probably be better described by John.

THE COMMISSIONER: All right.

MR. BURRELL: We recognize that the pipeline itself can operate -- can offer employment for the people, but perhaps not all the people want to be employed by the pipeline. Perhaps they want to be in business for themselves and we recognize that and as a matter of fact we have -- as Mr. Blair mentioned -- we have just recently got approval from our Board to set up what we have called the Mackenzie Pipeline Business Opportunities Board, and the basic objective of this Board will be to assist the involvement of northern residents in business opportunities created by the pipeline and the associated activities, and to ensure that the residents of the north have an opportunity to participate in the benefits from these business opportunities.

Now, as we envision this is that this Board would be set up and comprised of -- on an autonomous basis -- of five to seven members which are made up of northern business men, people that are experienced in northern business activities, know what the problems are, know what is required for people to get involved and maximize their opportunities, or



R. Sinotte

1 maximize their ability to take advantage of the  
2 opportunity that the pipeline offers.

3 Now this is just -- we have  
4 just recently got approval to do this and we're now in  
5 the process of finding people that will fill this  
6 category. We think it's extremely important that the  
7 people not only have the opportunity to have employment  
8 with the pipeline, but also have an opportunity to take  
9 advantage of the business opportunities which the  
10 pipeline offers. We think what we're doing here is  
11 an important step forward.

12 MR. SINOTTE: Mr. Rowe?

13 MR. ROWE: During the last  
14 couple of years Arctic Gas has been meeting with  
15 various Chambers of Commerce throughout the north and  
16 discussing with them the pipeline and any of the peri-  
17 pheral activities in which local businesses might  
18 become involved. They have also commissioned two or  
19 three studies to be done on the economy of the north  
20 as it stands now, and extrapolating through till the  
21 day when the pipeline might be built and in service.

22 These reports are available  
23 and they list by community the types of activities  
24 which each community might become involved in, or where  
25 there may be opportunities for people in the communities.

26 Just by way of reference, I  
27 have the one sheet in front of me on Norman Wells, which  
28 lists some of the economic activities which either are  
29 existing now and may exist in the future, and just for  
30 reference I could list a few of the typical types of



R. Sinotte

opportunities which Arctic Gas sees that local businesses might become involved in.

Contracting in trades, truck-  
ing long distance, local freight-hauling, car-truck rental, taxi-bus service, car service garage, water transport, airline, air charter, telecommunication, fuel supplier, wholesale warehousing, hardware supplier, store co-op, retail outlets, laundry-dry cleaners, barber-beauty salon and so on, and there have been comprehensive lists like this prepared for each settlement in the north with an estimate of the requirements up until 1985.

We also envisage providing much the same as Mr. Burrell mentioned, an Advisory Service for local business men where they can consult with or ask questions of people who have been successful in business and get advice on how they might proceed regarding the establishment or operating of their own business.

MR. SINOTTE:

Q One more question, Mr.

Rowe. Is Imperial Oil a participant in your consortium?

MR. ROWE: Yes, they are.

Q In that case, does Imperial Oil's present policy in Norman Wells of self-sufficiency reflect the policy of Canadian Arctic Gas?

MR. ROWE: No, it does not.

Arctic Gas is quite the contrary, it's to encourage local industry and businesses and to use them to the greatest extent possible.

Q I see. What percentage





R. Sinotte

1 of Canadian Arctic Gas does Imperial Oil hold?

2 MR. ROWE: All the sponsors  
3 are equal in Canadian Arctic Gas, and the number of  
4 changes from day to day, I think it's in the order of  
5 18 now, there is a rather complicated voting procedure  
6 that they use but I think in general terms you could  
7 say that Imperial is roughly 1/18th of the membership  
8 of Arctic Gas.

9 Q I see. Mr. Blair, on the  
10 question that I put before about the use of Norman  
11 Wells businesses, I'm not sure that I got the kind of  
12 answer that was quite straightforward enough on that  
13 one. I wonder -- again, I notice that in your  
14 travels and your studies through the country during the  
15 past while you have employed a helicopter company that's  
16 based in Calgary, and not used the services of the  
17 local helicopter companies in Norman Wells. I wonder  
18 about that, I wonder if that is a sort of an insight  
19 into the way Foothills Pipeline is going to be operat-  
20 ing during the construction and latter phases of the  
21 project?

22 THE COMMISSIONER: Use Mr. Rowe's  
23 mike, if you like, Mr. Blair.

24 MR. BLAIR: No, it's not.  
25 I hope you don't take it that way. At this stage  
26 Foothills is an applicant company with a small full-  
27 time staff advancing an application for a certificate  
28 to build a pipeline, and hasn't really got to a stage  
29 of deciding all of its operating policies. As a prac-  
30 tical matter that hasn't occurred yet, and I suppose



R. Sinotte

1 that if one were trying to read what the operating  
2 policies would be, the right way to do it would be by  
3 looking behind Foothills to the two operating companies  
4 that are backing it, to Alberta Gas Trunkline and  
5 Westcoast, and each of them -- I'll say very directly  
6 for Alberta Gas Trunkline, and as far as I know these  
7 things all apply to Westcoast, too -- each carefully  
8 follows a policy of distributing contracts and service  
9 and buying purchases among the qualified distributors  
10 in its area with Canadian preference -- I mean with  
11 preference to Canadian-owned and Canadian-based companies.  
12 In Alberta with a degree of preference to Alberta-based  
13 organizations, and with certainly a very deliberate  
14 practice of distributing the business among the companies  
15 which are established locally and which we would like  
16 to keep in business, partly out of a sense of sort of  
17 regional loyalty, partly because people that are owned  
18 and operated locally are likely to be more reliable,  
19 more loyal to meeting our needs when they come up, and  
20 I think that that would be the policy, as far as I'm  
21 concerned, the policy predictable for Foothills.

22 I know that to a degree it  
23 has already been practiced for Foothills, a number of  
24 contracts have been let in the Northwest Territories  
25 deliberately. It may or may not have been perfect.  
26 You have an instance in which it was not, but that  
27 should not be thought of as a symptom of any long-range  
28 policy of the company. As a matter of fact, the recommen-  
29 dations that we've had from John Burrell and John Elwood  
30 on the staffing and headquartering and business arrange-



R. Sinotte

1 ments for Foothills have been solidly in the direction  
2 of decentralizing and putting the operating decisions  
3 into the Northwest Territories, and that would be con-  
4 sistent with placing the business in the Northwest  
5 Territories, too.

Q I see, so I'm to under-  
stand that this is sort of a temporary thing and it's  
not a reflection of the policies which Foothills will  
in fact employ?

MR. BLAIR: Well, both temporary  
and the case you have mentioned is perhaps an isolated  
-- well, perhaps not a unique case, there may have been  
other cases of that sort but it certainly isn't typical  
of the way that we've operated here.

Q Thanks. My reason for  
asking these questions of both you gentlemen was because  
of the policies of the various operations involved in  
both your organizations. I think along with most other  
people in this area, we have all seen it happen before  
and it starts out very suddenly and we want to parti-  
cipate and necessarily we become a little bit concerned  
when we look at the past history in the case of Foot-  
hills, not a great deal to look at for me because I'm  
not familiar with the companies involved, but certainly  
in the aviation industry, Gulf, Shell, Imperial, they  
do have all their own airplanes and they do look after  
them all, and we, I think, rather suspect that this will  
continue and we are apprehensive about it.

MR. BLAIR: I think really I've  
understated a bit our proper response to you. I think





R. Sinotte

1 in its own area, also it may up here appear to be a  
2 good-sized company, even a large company, Alberta Gas  
3 Trunkline is very much a regional company and very much  
4 concerned with the establishing of a stronger position for  
5 locally based companies. In other forums we're thought  
6 of as a small and scrappy company pushing the Alberta  
7 case for all that it's worth, and I think that the  
8 basic sympathy of decentralizing of loyalty to the  
9 local organizations is very strong in Alberta Gas Trunk  
10 relatively very strong, and that would be reflected in  
11 the way that Foothills is operated also.

Q You're speaking of loyal-  
ties to the Northwest Territories rather than Alberta?

MR. BLAIR: In the case of  
Foothills, yes, very much so.

Q Are you serious about  
building a pipeline, Mr. Blair?

MR. BLAIR: Yes, we are,  
very serious.

Q Very good. Thank you  
very much, Mr. Berger.

THE COMMISSIONER: Mr. Sinotte,  
before you depart, could we have your statement and  
would you mind letting me ask you one or two questions,  
if you don't mind? Are you looking for an ashtray?

A Yes.

(SUBMISSION BY RICHARD SINOTTE MARKED EXHIBIT  
C-171)

THE COMMISSIONER: You mentioned



1 the Imperial Oil policy of self-sufficiency. Were you  
2 speaking of Imperial Oil here in Norman Wells, the  
3 refinery operation?

4 A Yes indeed, yes.

5 Q Well, would you like to  
6 enlighten me a little bit about that?

7 A Well --

8 Q Does it apply in fields  
9 besides the use of aircraft? I thought when you talked  
10 about aircraft you were talking about Imperial in the  
11 delta.

12 A Yes, I was when I got into  
13 the Gulf, Shell, Imperial thing I was speaking specifi-  
14 cally about the delta, although Imperial do operate  
15 large aircraft in and out of Norman Wells.

16 What I wanted to get at with this  
17 self-sufficiency thing was the fact that Imperial Oil  
18 do operate a refinery in Norman Wells. They also operate  
19 the local fuel distribution thing. In other words, they  
20 deliver all the diesel fuel, the heating oil; they  
21 operate the fuel concession at the airport, they opera-  
22 te the fuel concession at the lake, they have their own  
23 fork lifts, they load and unload their own airplanes,  
24 this is the sort of self-sufficiency that I'm talking  
25 about. They have their own store. They are a totally  
26 self-sufficient part of the community and I am very  
27 concerned that this not be the policy in the case of  
28 Canadian Arctic Gas, with whom Imperial Oil is affilia-  
29 ted or associated. THE COMMISSIONER:  
30 /I think I should say that I made  
a grant of money last year to the -- not I but the



R. Sinotte

1 Inquiry -- a grant of money to the Northwest Territories  
2 Chamber of Commerce last year to enable them to carry  
3 out an inventory of capacity and potential capacity of  
4 local business men and contractors throughout the  
5 valley with a view to making representations to me, to  
6 the Inquiry, sometime I think this fall, about the ways  
7 in which local business men could participate in the  
8 work that would inevitably be generated if a pipeline  
9 were to be built and maintained. I expect that they  
10 will in due course be making representations to me  
11 about the very issues you've raised, but I appreciate  
12 your raising them here in the local context. It makes  
13 it easier to understand them, and I mention that be-  
14 cause it means that the Chamber of Commerce in the  
15 Northwest Territories can do its own study and make  
16 representations on its own without being dependent on  
17 the studies that Foothills and Arctic Gas carry out  
18 which estimable although those organizations may be,  
19 it hasn't escaped our notice that they have a particular  
20 point of view in this matter.

21 So thank you. I just wanted  
22 to ask you about the local policy.

23 MR. SINOTTE: Thank you, Mr. Berger.

24 (WITNESS ASIDE)

25 THE COMMISSIONER: Yes, could  
26 you put that microphone on?

27 MR. ROSS: This is my wife,  
28 Mrs. Jeanette Ross, the sister of Eva Koren who  
29 spoke previously.

30 THE COMMISSIONER: Yes.



Mrs. J. Ross

1                    MRS. JEANETTE ROSS, sworn:

2                    THE COMMISSIONER: Go ahead,

3                    Mrs. Ross.

4                    MRS. ROSS: When I was a child, before  
5                    I went to school I knew that in my life I didn't want  
6                    to be a drunkard, I didn't want to be a whore, and I  
7                    certainly didn't want to collect welfare; and neither  
8                    did I want to be a trapper's wife.

9                    I knew that there had to be  
10                   something more to life than that. I haven't reached  
11                   what I want in life, nor am I sure what I want in  
12                   life. But I think I've got part of it.

13                   I went to a government hostel  
14                   when I was six years of age in order to attend school,  
15                   starting from kindergarten on to Grade 12. By the time  
16                   I completed my High School it didn't even feel like I  
17                   had an education. Why? I think the reason was being  
18                   away from home and being away from the people whom I  
19                   needed. I needed their affection and I needed their  
20                   strength, and I don't think I ever got it from them.  
21                   But I'll never send my children to a hostel, no, never.  
22                   If it has to be education or no education, then there  
23                   will be no education for my children, for I believe  
24                   there are more important things than education.

25                   Through all the hard times that  
26                   I went through I don't -- I am not against the white  
27                   people, nor am I against my own people. I am glad I  
28                   went through all those years of school because at least  
29                   now I can read and write and at least I can understand  
30                   my children better; and I am also aware that I am a lot





Mrs. J. Ross

stronger inside of myself because I don't feel and I don't think that many of you can have had 13 years in a hostel. But I can't help being angry, angry with my own people when they say the government didn't do them anything. They raised me and they raised a hundred of natives and Eskimos, and white children. They educated and they fed me and clothed me, and even entertained me and disciplined me, for ten months of the year.

Some of yourselves even get welfare, unemployment, and Workmen's Compensation when you need it, and low-cost housing is available, and all the many things; and the Indians and Metis Association even get money now to work on this Berger Inquiry, and they might even get money for their land settlements. How can you even say the government doesn't help you? No, I don't think that's fair of you to even run down the white man because if it wasn't for them, a lot of you wouldn't be educated, and a lot of you wouldn't even think to argue against the pipeline. You would be like your ancestors, but I don't think your ancestors were as dumb as you think they are when they signed the treaty, I don't think they were dumb or unintelligent. I think there was merely a communication problem and a few aggressive people.

I don't have a language other than English. Why is that? I would love to have a language and I'm sure my family, my brothers and sisters would love to have a language. I'd like my kids to have a language. What can I teach them? Now because I don't have my native language when I talk to my native people,



Mrs. J. Ross

1 they think I'm proud because I don't understand or  
2 speak the native language, and because I have an  
3 education.

4 I think you're quite wrong  
5 about me, however, because though I may not be able to  
6 speak the native language, how many of you young people  
7 or even some older people know how to tan a moose hide?  
8 How many of you ever had to work on a rotten moose hide  
9 because they're easier to work with? How many of you  
10 try to tan furs or go trapping? Or even how to set  
11 a trap, or even think about knowing how to set a trap,  
12 or even make an attempt to? How many of you go pick  
13 berries for the winter? How many of you even do sewing  
14 for your family? I do, and I enjoy it very much, and  
15 I'm so happy when I see people doing things like that.  
16 At least I can thank my mother for that.

17 And yet you say you want to  
18 go back to the land? I find it hard to believe. Even  
19 when you ask people now where they want to spend their  
20 holiday, they go down south, but they don't go back to  
21 the land. So how can you younger people live off the  
22 land when a lot of the older people refuse it? You  
23 haven't even been taught how to live off the land, so  
24 why don't you be honest with yourselves and with the  
25 others that maybe some of you would rather not live  
26 off the land as you say but trap and hunt, fish tempor-  
27 arily, as most of you are doing now. I was never  
28 taught about the bush, to live off the bush, so I  
29 wouldn't want to live the old way. I'd die.

30 Why don't you ask a lot of



Mrs. J. Ross

1 your neighbors when was the last time they spent a long  
2 period of time in the bush, coming only to the settle-  
3 ments for goods? Not very many, I don't think, because  
4 I think a lot of us like the easier way -- the easier  
5 life, and I don't blame you for that either.

6 As for the pipeline, I'm tired  
7 of people telling me they are anti-pipeline, and not  
8 giving me any reason why they are anti-pipeline, and  
9 insist that I should be so likewise. Well, I'm not  
10 against the pipeline. I personally haven't been well-  
11 informed as to why I should be against it, and I'm not  
12 pro-pipeline because I'm not informed on it as well.  
13 But I think I would be for it, if somebody would just  
14 inform me a little more, because I think it's time for  
15 a change, and please don't sing the same old tune,  
16 "What about our culture?" What culture? We don't  
17 have much of a culture left, do we? In all my life in  
18 school I've never been told tales of our ancestors.  
19 Surely if the kids I went to school with were told  
20 tales of the past, I would have heard at least one in  
21 all the 13 years I'd been there.

22 Surely our ancestors had  
23 ceremonies and symbols for certain things. If they  
24 had, I sure don't see them. I certainly don't call the  
25 Drum Dance of today a thing of the past, especially if the  
26 people who have to perform have to have their little  
27 nip of booze before they do it. What an insult to our  
28 ancestors. I wonder what they'd think about it? I'm  
29 sure they're not happy.

30 Yes sir, I've been pressured





Mrs. J. Ross  
F. Ablen

1 into saying I'm anti-pipeline, so is the rest of the  
2 Metis people around here, probably; and I often wonder  
3 if probably the other settlements' leaders do the same.

4 That's all I have to say.

5 Thank you.

6  
7 THE COMMISSIONER: Thank you  
8 very much, Mrs. Ross.

9 (SUBMISSION BY MRS. JEANETTE ROSS MARKED  
10 EXHIBIT C-172)

11 (WITNESS ASIDE)

12 THE COMMISSIONER: Well, is there  
13 anyone else who would like to speak? Yes sir.

14  
15 FLOYD ABLEN, sworn:

16 THE WITNESS: Mr. Berger,  
17 ladies and gentlemen, what I have to say is very brief,  
18 and like 99% of the other people that are here today I  
19 wrote it.

20 The people in the Northwest  
21 Territories have been --

22 THE COMMISSIONER: Can we have  
23 your name, sir?

24 A Floyd Ablen.

25 The people in the Northwest  
26 Territories have been studied, buried, dug up, re-  
27 studied, researched and enquired upon since I came here  
28 12 years ago, and I can say with some authority that  
29 they're sick of it. We have now -- are being led to  
30 believe that we are calling the shot for this pipeline.



F. Ablen  
E. Delbroucke

1 I would like the people to think again about that.  
2 Consider this, although probably not exact, the  
3 population in the Northwest Territories compares or  
4 is in the neighborhood of that of the City of Lethbridge.  
5 It will be a cold day in December when that few people  
6 will have very much to say on a project of the dimen-  
7 sions we are discussing here today. It will also be  
8 on that cold day in December when the furnaces down  
9 south go out and the pipeline will be built. I would  
10 hope that the Federal Government of Canada is listening  
11 and not using this Inquiry as a super-sized pacifier  
12 for the people of the Northwest Territories.

13 Thank you.

14  
15 THE COMMISSIONER: Miss Hutch-  
16 inson is running you to earth to get your statement.  
17 Thank you. That will be marked as an exhibit.

18 (SUBMISSION BY FLOYD ABLEN MARKED EXHIBIT C-173)

19 (WITNESS ASIDE)

20 THE COMMISSIONER: Well, is  
21 there anyone else who wishes to speak? Yes sir.

22  
23 EMILE DELBROUCKE, sworn:

24 THE WITNESS: My name is  
25 Emile Delbroucke. I just came down here in 1945. I  
26 went down to Inuvik, worked there, also I did  
27 trapping, and we decided to come to Norman Wells.

28 So we came down here and found  
29 a job. After that we started thinking to build a house. After  
30 we started to build the house then one of the councillors



E. Delbroucke

1 said we cannot build a house on Crown land, or it will be  
2 pushed by the bulldozer. So I had to figure out instead of  
3 me, the natives build part of the house, and then I  
4 moved in. So that's what I did, and try and get  
5 me out of there. I told them lots of lead would be  
6 flying before it gets me, so I just did that. They  
7 didn't bother me after that, and now I am a native,  
8 I been treated really good with the natives and pal  
9 with them, everything.

10 So we understand the pipeline  
11 is going to come in. We have two points we'd like to  
12 require.

13 1. That 15 miles north about 35, 30 to 35 miles  
14 south, 800 men on each side. Now we just wondering  
15 how this town is going to look like when those men come  
16 in on their days off and raise hell to Norman Wells.  
17 We have not very much of a Police Force in here because  
18 all the councillors quit because they can't get the  
19 law to run here, so we have to make our own laws to  
20 co-operate, so all those men come in to Norman Wells,  
21 drinking, students gets pregnant, what are we supposed  
22 to do? Ahead or behind.

23 Now we have -- I listen all the  
24 stories that's going on and I find out a man is sick  
25 and in the hospital, can't get the welfare. Any other  
26 ones go to the welfare, tell them to get out. That's  
27 what we don't like on this point of view.

28 I hope we don't ever see a  
29 pipeline whatsoever because it is our land, it's native  
30 land. That's all.



C. Ross

1  
2 THE COMMISSIONER: Thank you,  
3 sir.

4 (WITNESS ASIDE)

5 THE COMMISSIONER: Well, is  
6 there anyone else?

7 MR. CARTER: Mr. Rowe has some-  
8 thing, if that's all right?

9 THE COMMISSIONER: Yes.

10 MR. ROWE: Sir, listening  
11 to Mr. Delbroucke's speech there I think I may have  
12 left a misunderstanding in my previous description of  
13 the location of the construction camp. There would in-  
14 deed be two construction camps in the vicinity of  
15 Norman Wells, but they would not be occupied simultane-  
16 ously by the crews. There would be a crew at work  
17 during one period of time in the one camp about 20  
18 miles north of Norman Wells, and then they would pro-  
19 ceed to the other camp which is roughly 25 miles  
20 south of Norman Wells, and work the remainder of the  
21 construction year there. So there wouldn't be two  
22 800-men camps on either side of the town.

23  
24 COLIN ROSS, resumed.

25 THE WITNESS: I'd just like  
26 to follow up what Emile Delbroucke said a little bit  
27 more closely, and ask Mr. Rowe what policies there will  
28 be in regards to how far the construction workers will  
29 be able to move away from the camp, whether they will  
30 be able to charter aircraft into town, whether they





C. ROSS

1 will be able to possess rifles, and whether they  
2 will be able to invite men or women from town and  
3 outlying settlements to the camp itself, and so on?

4 MR. ROWE: If it is the desire  
5 of the community involved, it's the policy of Arctic  
6 Gas that the construction workers will be confined to  
7 the area of the camp. They will not be allowed to come  
8 into the village unless they happen to be on business,  
9 company business where they would have authorization  
10 to come into the village. There would only be one  
11 rifle allotted to each construction camp, and that  
12 would be controlled by the superintendent or the man  
13 in charge of the camp, strictly for emergency use only.

14 The local residents of the  
15 town would not be encouraged to come to the camp. I'm  
16 not just sure exactly how that could be prevented, but  
17 it certainly would be the intent of Arctic Gas to try  
18 and minimize that situation, whichever way they could,  
19 working with the local law authorities or through  
20 whatever means possible.

21 MR. ROSS: Yes, I think everybody  
22 will be happy if it works like that, and I'm just  
23 wondering whether Foothills will have a similar policy?

24 MR. BURRELL: I think as  
25 I mentioned probably earlier today is that our camps  
26 will be self-contained and there will be no need for  
27 the people at all to come into town, nor will there  
28 be -- they will be encouraged to remain in the camp  
29 and the only reason that anybody would come into town  
30 would be to come into town on company business. Now



as far as firearms are concerned, much as Mr. Rowe said, we would -- firearms would be prohibited except that the security man at the camp would have firearms, but he would be the only one that would have it.

MR. ROSS: That's good enough. Thanks very much.

(WITNESS ASIDE)

WHIT FRASER, sworn:

THE WITNESS: Judge Berger, I guess you know me by this time, but in case anybody else here doesn't I'll identify myself. I'm Whit Fraser, I work for C.B.C. News, I'm the program co-ordinator for the Berger Pipeline Coverage that you hear every evening that the Inquiry is on.

I know I'm going to be criticized for what I'm going to say, I know my position, I know I'm to be objective, I try to be at all times, I believe I am; but what I am going to say tonight is what I feel. Suddenly I'm very thankful for that decision you made back in Aklavik when you said that people who live in this country should have a right to say what they feel about a pipeline.

Well, I want to tell you right now that I don't want the pipeline, and I don't want it because the Indians don't want it. I don't want it for some of the reasons I'm going to try and outline.

I will say, however, that I am beginning, just beginning to understand what some of these Indian people are trying to tell you, and I



W. Fraser

1 didn't get off the last plane either. I was here for  
2 a little while, a few shifts in this country; but it's  
3 only this year that I'm beginning to see a few things  
4 a little bit differently. I hear people say -- I hear  
5 Indian people say that it's pretty tough to be an  
6 Indian in this country. Now I don't know about that,  
7 because I'm not an Indian. So I have to take their  
8 word for it, and I accept that.

9 I look around me and I see  
10 proof, almost everywhere I look I see the same proof.  
11 It must be tough to be an Indian because it's getting  
12 tough to be a white man up here.

13  
14 When every coffee shop, beer  
15 parlor, on the street, picking up the mail or going to  
16 the laundry, it's the same old story, what people are  
17 telling me really in effect is that the Indians don't  
18 deserve their land claim settlement, they don't deserve  
19 to have control of this country.

20 Now when Raymond Yakeleya was  
21 speaking a little while ago he got a nice round of  
22 applause when he spoke of the Dene nation and then  
23 said, "We are Canadians." And then I suddenly got a  
24 sense after that that everything he said from there  
25 on sort of fell on deaf ears.

26 If the Indian people are  
27 entitled to be a part of the Canadian nation, then it  
28 seems to me that we should play with them by the rules.  
29 The rules in this country, if I understand them right,  
30 are that the majority of the people make the rules.





W. Fraser

1 I don't understand it any other way; if it is any other  
2 way I'd like someone to tell me. It seems to me that  
3 if we want to live up in this country and we want to  
4 work up in this country, and they just happen to be the  
5 majority of people, then we're going to have to let them  
6 take over, and don't anyone tell me that the talent  
7 is not in this country to do it.

8 Judge Berger, if you just  
9 think of the people that you've met since we left  
10 Yellowknife in April for the first community hearings  
11 and we haven't been in all the communities yet, but  
12 people like Paul Andrew, Raymond Yakeleya, Johnny  
13 Charlie in McPherson, many others, Richard Nerysoo,  
14 James Wah-Shee is a man that's criticized, ridiculed.

15 It's just about six years ago  
16 to the day that I did an interview with James Wah-Shee  
17 and a couple of other young fellows and some young  
18 girls, who had formed the Northwest Territories Indian  
19 Brotherhood; and I think at that time if anything was  
20 ever needed, it was some sort of a native rights organ-  
21 ization. Things have changed pretty fast since then.  
22 Somehow it seems to be a lot longer than six years,  
23 but it's just six years ago; and Wah-Shee could barely  
24 speak the English language, and all that got him was more  
25 ridicule.

26 But he wouldn't be put down.  
27 He had more guts and determination than anybody in this  
28 room is willing to give him credit for. With that  
29 kind of guts and determination, you've got to make a  
30 go of it. I haven't heard Wah-Shee or anybody else



W. Fraser

1 from the native organizations say if they got their  
2 way that they'll kick us all out of here because we're  
3 not Dene, or any suggestion of it.

4 I heard Claire Barnaby today  
5 say that white people -- I should correct that -- I  
6 heard Claire Barnaby today say that northern people  
7 should get control of the natural resources. Well, of  
8 course we should. But speaking for myself, I'm at  
9 a minority and I've got the choice of either trusting  
10 these people or moving out. Speaking for myself,  
11 I'd like to stick around.

12 But we can't have control of  
13 the natural resources if we want it for ourselves.  
14 Native people are the majority on the Territorial  
15 Council at the moment, such as it is, and what limited  
16 power it does have. I think that's where it has to  
17 start, and I think we all must realize. You business men  
18 in this town -- I don't know what sort of business or  
19 industry you're in, but let's assume for a minute that  
20 perhaps one of you sell automobiles. Would you let  
21 someone take a brand new automobile out of your lot,  
22 give them the keys, and say, "Don't worry about it,  
23 try not to hurt it, don't drive it over 50 miles an  
24 hour," lay down a few other rules, and when you get  
25 100,000 miles on it we'll talk about the price."

26 I don't think you would.  
27 It seems to me that's what you're asking these people  
28 to do. After we use the land, after we put the pipe-  
29 line down, we'll have a look and see how many bent  
30 fenders there are and then we'll talk about a price.



W. Fraser

We're divided in this country. I think we're divided more than ever before. One of the reasons we're divided, I believe, is a fear, a fear of the unknown. I believe a lot of white people fear native people. I know when I first came up here, to the Eastern Arctic first, I tried to get to know some of the Eskimo people, and they were open and very easy to get to know. Then when I would go back into my own community I'd find my face being sort of slapped, and I became the subject of ridicule. So I became a little more timid before I would step out again to see some of my Eskimo neighbors, even though I liked them. I never had the guts to face that ridicule, and I see that happening all the time and it's still happening to me, but I don't really care any more.

So when I talk of the fear, it's a fear of the unknown and it's probably a natural fear because I think white people just simply don't know native people.

I think I can try and explain from my point of view and from what I've seen, some of the differences in culture. At least I can explain one side of the story, and I can tell you what I saw on the other side. I see native homes here in the Northwest Territories; now I don't suppose, to be quite honest about it all, that myself, my wife or my family would want to live in any of these homes, because they don't have a dish-washer and a chesterfield set and a kitchen table and a dining room table, and a bed for every member of the family, and carpet, and all the





W. Fraser

1 other niceties that I enjoy. I'm locked into the  
2 system that I'm into. Maybe it's right for me, it  
3 doesn't mean it's right for everybody.

4 But Judge, the day we went to  
5 Old Crow Flats was quite an eye-opener, because in my  
6 whole life I'd never seen an area so well-kept, so  
7 tidy. It was unbelievable, camp after camp after camp, it  
8 was the same. I put a cigarette butt on the ground  
9 at one camp and a lady gave me a dirty look.  
10 On the ground, and I picked it up and put it in the  
11 fire. The camps are immaculate because the camps  
12 are their homes, because the camps and the land is  
13 their way. The difference is night and day. I  
14 don't belong in the bush, so if I go for a weekend  
15 camping or a weekend fishing, my garbage is all over  
16 the place. I don't even wash my plates. There were no  
17 dirty dishes on Crow Flats, and there were none in  
18 any of the other camps.

19 People here say they're  
20 pro-development and pro-pipeline, and we have to  
21 respect them for admitting it. But I seriously  
22 wonder if the people of Norman Wells, or for that  
23 matter the people of Hay River or Fort Simpson or  
24 Yellowknife or Inuvik, and any other place along the  
25 proposed routes, really know what they're getting  
26 themselves into.

27 A pipeline down this country  
28 unless it's done right, in my estimation, will split  
29 this country wide open, it will tear it from one end  
30 of the Mackenzie to the other and even you people who





W. Fraser

1 want that pipeline will kick yourselves in the behind.  
2 In Alaska people invested fortunes waiting for the pipe-  
3 line. Some of them have made tremendous amounts of  
4 money, and others are still losing their shirts. They  
5 have trouble selling a half-dozen stove bolts to the  
6 pipeline builders. It's bigger than you can imagine.  
7 Did you ever see a billion dollars going in one shot  
8 in the side of one mountain? At Valdez, a nice little  
9 fishing port, mountains on three sides and the  
10 Pacific Ocean right there. A beautiful country, and  
11 the whole side of a mountain is being taken away for  
12 the end of the line. One billion dollars going into  
13 the side of that mountain. People who have lived in Valdez  
14 most of their lives are pulling out. The social pro-  
15 blems that are resulting are phenomenal. I couldn't  
16 begin to tell you, but I can tell you that you can  
17 find out about it, you can read about it, there are a  
18 number of magazines now which have very good articles  
19 on the Alaska Pipeline -- "Time" magazine wrote a very  
20 good article; the "Edmonton Journal" carry items; in  
21 "True" magazine this month there is another very good  
22 item; the "New York Times", one of the people here from  
23 the Inquiry ought to leave a copy that he has of the  
24 "New York Times" of a report that was done on Alaska,  
25 and I'll tell you, don't read it and say they're blowing  
26 it out of all proportions, because they're not, they're  
27 telling you just exactly what it's like.

I do know a little bit about  
the news business and that's one story I covered that  
you just didn't have to stretch it. If you have to



W. Fraser

do anything in order to get any kind of credibility, you have to play it down, because it's bad enough. I wouldn't want to get into an open debate here with representatives of either Foothills or Canadian Arctic Gas. You people are worried about what's going to become of the construction workers when they finish their shift. Well, they say they will be kept in camp. Well, how are you going to keep them down on the farm after they've seen Norman Wells on a pay night? They'll be too tired, they'll work 12-hour shifts. Well, I know what happens with a lot of people who work 12-hour shifts day after day after day. They have to blow off a little bit of steam, so the harder you work the more the tensions build up, the more you feel like a drink of cold whiskey and a warm woman, or the other way around.

I spoke about trying to cash in on the developers, on the development. Already here tonight you have put across one story of the business going south, that story will become as common as the weather forecast. But perhaps we're finally making some headway on this land claim business, and on the Dene nation. Bob Blair has gone, has he? Well, Bob Blair said -- and I for one believe him -- that he sees things different now. He went to Fort Franklin -- or Fort Good Hope, he listened to 82 people, and he sees things different, different to the extent that he has agreed to pull his survey crews out of Fort Good Hope and he says that he'll try and route the pipeline around.

Now it seems to me that if one



W. Fraser

1 of the people who stand to lose the most is willing  
2 to bend that much, then it ought to be a lesson for  
3 the rest of the people in the Northwest Territories  
4 that we'd better bend, too. You're in industry and  
5 you're in business and you're making money, that's  
6 our way and it's not wrong. There's nothing wrong  
7 with making money, that's my way, too.

8 But I think it is wrong to  
9 forever tell people that our way is right and our  
10 way is the only way, and to say that if they want to  
11 do their thing that they're wrong. Our country's  
12 changing, and it's changing all over. I don't hear  
13 too many people criticizing residents in townships or  
14 suburbs of Toronto and Montreal who are opposing  
15 gigantic airports and highways. A lot of people are  
16 beginning to reason that just because it's development it  
17 doesn't mean it's good.

18 I'm afraid of the pipeline  
19 because, as I said at the beginning, because it may  
20 mean that I'll have to leave this country. If the  
21 economy takes off here the way it's done in Alaska,  
22 if rents go as crazy here as they've gone over there, if  
23 the price of food goes the same way, and clothing, and  
24 the economy starts turning itself end for end for end  
25 every month, gearing itself to wages that are running  
26 a thousand and \$1,500 and Lord knows what they'll be  
27 with inflation by the time this line ever gets started,  
28 and I'm stuck on a fixed income, I've got two choices:  
29 Either leave or go to work on the pipeline. After to-  
30 night I'm not sure they'd hire me anyway.





W. Fraser

1 But seriously, I don't want  
2 to do anything but what I'm doing. I don't want to do  
3 it any other place but the Northwest Territories, and  
4 I think there are a lot of others like me here in the  
5 north.

6 Just because it's development  
7 it doesn't really mean it's good. If it's done right,  
8 (and it has to be done right, I think), then it's another  
9 story. But I think in order to do it right we're going  
10 to have to let the Indians do it, and do a lot of it.  
11 I don't think we should mistrust them, and I don't  
12 think we should say that they can't do it. I mean look  
13 at what's been done already and look who's done it.  
14 Most of what's been done in the north already has been  
15 done by a bunch of Englishmen, and they did it from  
16 Ottawa.

17 Mr. Berger, I think that the  
18 most significant piece of evidence that came out before  
19 you came away back at the beginning, and it was one  
20 little tiny phrase, when the man said,

21 "The pipe bends, they can bend it in the field  
22 and they can bend it left, right, up or down."

23 Right now, if I understand it  
24 right, we're locked into what I think is a very absurd  
25 system for building and costing of pipeline. The gas is  
26 sold in the south on the overall cost of the project,  
27 and you need a certain reserve of gas of course in  
28 order to pay for it, to break even and then in turn to  
29 make a profit. But if we assume, and to try and keep  
30 it simple and in round figures, some of the country logic



W. Fraser

1 passed on by Mr. Gibbs of Foothills, if we assume that  
2 it takes 10 trillion cubic feet of gas to pay for a  
3 pipeline and by using that 10 trillion cubic feet it  
4 keeps gas in the south at a reasonable price current  
5 with world markets, and then 50 trillion cubic feet show  
6 up later, it sort of means that the next 40 trillion  
7 to me that go through the pipe are gravy. Certainly  
8 there's increased royalties, there's more income tax,  
9 there's this, that, and the other thing; but there  
10 are far greater profits for the company. I have  
11 trouble figuring out my monthly overtime cheques so  
12 I'm not going to try and suggest how we price this  
13 out, but it just seems to me that somehow that we  
14 ought to find out how much gas we have in the Mackenzie  
15 Delta or how much is coming from Prudhoe Bay, whatever  
16 line goes, how much the company should be allowed to  
17 make, and then take some of the rest and put the pipe  
18 where it will cause the least harm. Surely we can get out  
19 of the system that the way to do it is to build it the  
20 shortest distance between two points. That's the way  
21 it's done because that's usually the cheapest way.

What is going to be the result  
of all this? I wouldn't care to predict, but it seems  
to me, Mr. Berger, that your recommendations on the  
social, the environmental, and the economic impact of  
a pipeline down the Mackenzie River Valley and all  
development that could come thereafter are going to  
have to go right down to the roots of our government and  
shake it for all it's worth. The injustices that are  
happening in the Territories that I see as a result of



W. Fraser

1 my work ought not to happen anywhere in this country.  
2 How can you people suggest that the Indians go to  
3 Economic Development and get a loan? They'd be better  
4 off trying to borrow it from their friends five bucks  
5 at a time. You know they can't get money. You know  
6 what happens when they go for it.

7 I know of businesses, people  
8 trying to start a business, get a good offer on a busi-  
9 ness, go through the Indian Loan Fund of the Department  
10 of Economic Development, and it gets bogged down in the  
11 paper work and it stays bogged down, and it stays bogged  
12 down, and the man wants to sell his business and he  
13 wants to get going, and a white man comes along and  
14 says, "It seems like a good offer," goes to the bank  
15 and has the money three days later, and the guy didn't  
16 get it. There are a good many examples of that. Good  
17 little businesses, people who have already made their  
18 money, made their profit and are taking off, selling  
19 them, and it's happening.

20 Somebody spoke today about  
21 \$168 million in the Territorial budget. \$20 million  
22 a year economic development, and still we've got no  
23 economic development. I think in eight years writing  
24 and reporting news in the Northwest Territories -- and  
25 this, I believe, will answer another question that's  
26 been answered somewhere along the line -- in eight years  
27 writing and reporting news in the Northwest Territories  
28 the most astounding statement that we ever had on the  
29 air was Commissioner Stuart Hodgson when he proclaimed,

30 "I am the government,"



W. Fraser

and he says it to this day.

The Dene nation, as it now calls itself, wants to change that. I don't understand if they're after some form of provincehood. You look at the other ten, that may not be the best answer either, but you see that's the only system that we know. Maybe they can come up with a better answer for a form of provincehood or a form of government. But if Mr. Hodgson can say, "I am the government" and we do nothing about it, I don't think we've got any right to criticize anyone else who is trying it, or to criticize their means.

As I said at the beginning, I'll probably get some criticism myself for being now anti-pipeline, but I can still do my job. If I get the criticism, or even if I get some discipline I'm prepared to take that chance, too, because I think I ought to stick with my convictions. I think you know what I mean, being a lawyer you can feel one way inside and do your best the other way.

But I'd like some of the people to listen to some of the things that I've said. I think we've all got to start thinking, and I think we've got to be honest with ourselves if we're going to make it work up here. There is one other alternative, and it's open to every one of us. We can get on the mainliner; but the Dene people have no mainliner. They have no place to go back to. That's one thing I think most of us here have, some place to go back to. We may like it up here better but at least we've got a





W. Fraser

1 choice. Thank you, sir.

THE COMMISSIONER: Thank you, Mr.  
Fraser.

3 (WITNESS ASIDE)

4 THE COMMISSIONER: Anyone  
5 else who wishes to make a statement this evening?

MR. MUSKRAT: Mr. Berger, is it  
7 possible that anybody can make a statement here without  
prejudice?

9 THE COMMISSIONER: Yes.

MR. MUSKRAT: I would just  
like to say --

THE COMMISSIONER: Yes, take  
a seat, if you wish, sir.

14 MR. MUSKRAT: I don't care  
to take a seat, thank you. I'd like to stand and  
face the people as I am.

THE COMMISSIONER: All right.  
Could you give us your name?

MR. MUSKRAT: Muskrat, Gordon  
Muskrat.

THE COMMISSIONER: And would  
you mind if we ask you to take the oath, as everyone  
else has done?

MR. MUSKRAT: If it is without  
25 prejudice.

THE COMMISSIONER: I think if  
you swear to tell the truth, that's the end of it and  
we then have to rely -- pardon me?

MR. MUSKRAT: I will swear  
30 to tell the truth --



G. Muskrat

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GORDON MUSKRAT, sworn.

THE WITNESS: Mr. Berger, I've listened with some interest for some great length of time over the past in the things that have been said in the Northwest Territories concerning the Indian people, and with no prejudice whatsoever I would really be interested as to how many true Indian people exist in the Northwest Territories who do not have the same blood as myself, white? Therefore I would certainly ask you to bear in all evidence within your own mind beyond any sentiment which you can't eat, and without any prejudice, and without any hypocrisy, you would think that this country is becoming terribly divided with our bilingual situation in Quebec, which I come from Ontario 30 years ago. I've been in the construction business in the western provinces and the Northwest Territories for 30 years, I have seen the evidence of liquor and all the other things that these people suffer; but I would ask you to bear in mind this one particular thing, that with this splitting down of the feelings of people through first, unions, the Indian situation, the bilingual situation, and many other things that I've heard, I've heard the gentleman just say, we are in fear. We certainly are in fear.

If you remember Beverley Baxter in the years when I was just a youngster and many of you weren't born, he was trying to tell the



G. Muskrat

1 world we were facing war. We are a weak, rich nation,  
2 and if we do not get our feet underneath us and see  
3 eye to eye, we might still and yet be working in some-  
4 thing that is a similarity of a salt mine somewhere,  
5 whether we like it or not, if we agree or we don't  
6 agree we'll be there together. We'd better think  
7 unanimously in the welfare of this country.

8 We could be taken over by at  
9 least two powers that I know of in 20 minutes. Keep  
10 this in mind, if we keep fighting and messing around  
11 we'll be facing just that. Thank you.

(WITNESS ASIDE)

12 THE COMMISSIONER: Thank you,  
13 Mr. Muskrat. Is there anyone else who would care to  
14 make a statement this evening?

15 Well, I think then that we  
16 will close our hearing here in Norman Wells, and I  
17 want to thank all of you for the statements that you  
18 have made, and I want to say that my job is to listen  
19 to each of you and to learn from each of you, and I  
20 think I have learned from each of you. I think that  
21 many of you said things that it was difficult for you  
22 to say, and it took courage for many of you to say the  
23 things you said; but I want you to know that I have  
24 found the hearing here in Norman Wells one that has  
25 made a contribution, an important contribution to the  
26 work of the Inquiry.

27 I want to make it clear that  
28 I am here to see that you get a fair hearing. Somebody  
29 said that you have been studied and studied, and studied





1 again. I'm here to find out what you think, to find  
2 out what your opinions are about this project that the  
3 pipeline companies are proposing for the Northwest  
4 Territories and the Yukon. I will, when I have held  
5 hearings in the communities, in each of them likely to  
6 be affected if a pipeline is built, when I've completed  
7 the formal hearings at Yellowknife I will make my  
8 report and recommendations to the Government of Canada  
9 for it is the Government of Canada that will -- must  
10 decide whether a pipeline is to be built, and if one is  
11 to be built, whether it is Arctic Gas or Foothills that  
12 should be given the right to build it.

13 The purpose of this hearing  
14 has been to enable you to participate in the Inquiry,  
15 to assist me to ensure that the Inquiry has the views  
16 of all of the people who live here in the north.

17 So thank you again, and we'll  
18 adjourn the Inquiry now until the Inquiry re-convenes  
19 in Whitehorse on Monday morning at ten o'clock, and  
20 I think there is coffee here, and though it's none of my  
21 doing that it's here, I invite you all to remain and  
22 have a cup. Thank you again.

23  
24 (PROCEEDINGS ADJOURNED TO AUGUST 11, 1975)  
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Community 21

Mackenzie Valley pipeline inquiry:  
Community 21 Norman Wells, NWT  
9 August 1975















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